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DIOCESAN SCRIPTURE MANUAL.

OLD TESTAMENT.

PART I.

Names of the Book. I. *The Bible.* This word is derived from a Greek word βιβλος—Biblos—originally given to the inner bark of the linden tree, then to the bark of the papyrus, called also the rush, the bulrush and paper reed (Ex. ii. 3, Job viii., 11, Isaiah xvii., 2), both of which were used in early times for the materials of books; and lastly to the book itself. The word, therefore, means *the Book*, and was first introduced about the fifth century. II. *The Scriptures.* This word means the *writings* (L. Scribo, scriptum, I write, written), and denotes in particular *the writings*, its copiers being the *Scribes* (2 Chron. xxx., 2). Thus the first part of the Bible was given in a written form to Moses, and is called "The writing of God" (Ex. xxx. 11, 16), and when it is quoted by Christ it is with the introduction, "It is *written*" (Matt. iv., 4). III. It is also called the *Old and New Testament*, a covenant between God and His people (Matt. xxvi., 28), the one referring to the covenant of the Law, the other to that of the Gospel. IV. It is also known as "*the Word*," or "*the Word of God*," as being His revelation to man. Luke xi., 28.

Among the Jews the Old Testament was divided into—

(a) The *Law*, including the Pentateuch or first five books.

(b) The *Prophets*, comprising (1) the Historical Books (Joshua, Judges, Ruth, Samuel, Kings,

Chronicles, Daniel, Ezra, Nehemiah, Esther, and Job; and (2) the Prophets, properly so called, viz., Isaiah, Ezekiel, Lamentations, and the twelve minor prophets.

(c) The *Writings*, viz., the Psalms, Proverbs, Song of Solomon, and Ecclesiastes.

At a later date, with the same three divisions, there was a different arrangement. It consists of 66 distinct volumes, written by various authors, in Hebrew, Chaldee, and Greek, varying over a period of more than 1,500 years; comprising narratives, poetry, moral axioms, and discourses in religion.

The proofs of its Divine origin are—

(1) All its writers—Shepherds (David's Psalms), fishermen (Peter's epistles), priests (Samuel), warriors (Joshua), statesmen (Ezra), kings (Solomon's Proverbs), write mainly on *one* great subject, not contradicting but developing each other's thoughts.

(2) It speaks of *man's state* as all human experience records it; and of *God's character* as nothing but revelation could pourtray.

(3) It speaks of *God's moral government* in accord with the rewards and punishments that virtue and vice are at all times seen to bring with them.

(4) Man alone could not have invented such a *plan of salvation* as that brought in by the death of Christ, wherein justice and mercy are both satisfied.

(5) Its *morality* is far above that contained in any mere human production.

(6) It fits in with *universal experience*, giving to its believer all the peace and assurance it promises.

(7) Its effect in the *regeneration of large masses* of men is such as no other book has ever produced.

(8) Its *prophecies* which have been fulfilled point out its Divine source (see Prophecy).

(9) There is an agreement between *sacred and profane* history.

(10) Its writings agree with the *Geography* and *Natural History* of Palestine, Egypt, &c.

The Pentateuch is the general title for the first five books, called also

"The Book of the Law of Jehovah, by the hand of Moses," 2 Chron. xxxiv., 14, marginal reading.

"The Book of the Law of Jehovah," 2 Chron. xvii., 9.

"The Book of the Law," 2 Kings xxii., 8.

"The Book of the Law of Moses," Neh. viii., 1.

"The Law of Moses," Ezra vii., 8.

"The Law," Luke x., 26.

"Moses," Luke xxiv., 27.

It is also known among the Jews as "The Five-fifths," or the "Fifths," each one being termed a "Fifth," and is found to commence every complete Hebrew copy of the Bible. The several books are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—these names being taken from the Greek version, as describing the contents.

The fact that Moses was the author is proved—

(1) From internal evidence; compare Deut. xxxi., 9, Ex. xvii., 14, Numb. xxxii., 2.

(2) Other writers of the Bible, and Christ and His apostles also term him such, ranging over a period from Joshua of 1,500 years. Josh. i., 7, Matt. xv., 4. And these are so numerous that the whole body of the law could be compiled from them.

(3) They must have been written by a Hebrew, and one who knew Egypt and the Desert, and one in the circumstances of Moses.

Genesis, the Generation or Creation; is divided into two main sections :

I. The early history of the world—i-xi.

II. Lives of Abraham, Isaac, Jacob, and notices of the fathers of the tribes of Israel—xii.-l.

The *sources* from whence Moses derived the materials of this the oldest book in the world, are partly certain ancient documents some of which he mentions by their special titles.

"This is the book of the generations of Adam," v., 1.

"These are the *generations* of the heaven and the earth when they were created," ii., 4.

"These are the generations of Noah," vi., 9.

"Now these are the generations of the sons of Noah," x., 1.

"Now these are the generations of Terah," xi., 27.

See "Dictionary of the Bible."

The different names for God also made use of would seem to point to varying sources of information. Thus we have God, Lord, Lord God, and most High God. But above all, the book is an inspired one, Moses writing it as the rest of the Bible writers did, as "he was moved by the Holy Ghost."

It is doubtless the source from whence all other distorted accounts of creation, the fall of man, and the flood have been derived. While there are apparent contradictions between it and science, scientific theories change from time to time, and fresh discoveries in science will doubtless ultimately become the greatest help to prove the truth of the record. Again, the divisions of the human family, according to the sketch given in the eleventh chapter, has been always accepted, as well as of the languages of the earth into three great classes, represented by Shem, Ham, and Japhet.

Contents of the Book. I. *Preadamite*: Till the creation of man, i., 1-7.

II. *Adam*: Giving the creation of man, the fall, expulsion from Eden.

III. *Noah*: Adam's descendants through Seth to Noah, the flood, sons of Noah, Babel.

IV. *Abraham*: Call of Abram, the promise, Lot, Nahor, Melchizedec, children of Hagar and Keturah.

V. *Isaac*: Esau and Jacob.

VI. *Jacob* or *Israel*, his son Joseph, residence in Egypt, death of Joseph.

Analysis. Part I. *Before the Flood*. Describes the creation of the world and of man, and the institution of the Sabbath and of marriage, i. and ii.; the intro-

duction of evil at the fall, God's sentence on the tempter and the tempted, and his promise for the latter, iii. ; the evil rapidly increases through the descendants of Cain, bringing in the flood, though Abel, Seth, Enoch, and Noah are witnesses for the truth, iv.-viii.

Part II. Describes God's covenant with Noah, the latter's prophecy on his sons, the origin of the present division of the human family, the Tower of Babel, the confusion of tongues, and the dispersion of man, xi.

Part III. The world in general is left aside, and the life of Abraham and his descendants sketched, in whom the promises are to be fulfilled. History of Abraham, xii.-xxv., of Isaac xxvi.-xxvii., of Jacob xxxiii.-xxxv., Joseph and the settling in Egypt xxxvii. xlvii., Jacob's prophecy and Joseph's death xlviii.-l.

It must be particularly noted that the Book of Genesis was not written to give us a history of the world,—thus the hundreds of years before the flood are disposed of in seven chapters, the history of above 400 years after the flood in four chapters ; while the history of Abraham and his descendants, though occupying a period of less than 300 years, takes up thirty-nine chapters. The history of the line through which the Messiah is known is given alone at length.

The Creation, i. 1.-ii. 4. *The beginning* of v. 1. cannot refer to the beginning of eternity, since that is without commencement or end, as is implied in the very meaning of the word. It is the beginning of that era or period of eternity in which the creation of the earth, destined to become the abode of man, commenced. *Created*, v. 1. The Hebrew word translated thus implies that the heavens and the earth were made out of nothing,—the universe was not merely made by any of the transformations of one kind of matter into others, as we see around us continually, but the very elements themselves were first called into being. It was not a case of *making* a

language out of previously existing letters by grouping them in various combinations, but a *creation* also of the very letters themselves.

The “days” of Creation: (1) Light created, before the sun, moon, and stars.

(2) The air and clouds: the “firmament” means the expansion between the water in the clouds above and in the ocean beneath.

(3) Sea and dry land divided, and trees and herbs created.

(4) Sun, moon, and stars created.

(5) Fishes and birds created.

(6) Reptiles, beasts, and man created.

On the next day the Sabbath or rest was instituted for the sake of man, and to remind him of the Creator.

The term “days” does not imply 24 hours, but marks out successive periods of time, and is thus used in an indefinite sense. Deut. ix. 1; Ps. xxxvii. 13, cxxxvii. 7; Rom. xiii. 12; Heb. iii. 15. Science agrees with revelation that the creation was wrought out in six periods; and that there was a gradual advance in the character of life from lower to higher forms.

We are not told the source of the light created on the first day; probably it was from the sun, of which the light had been previously obscured from the earth by dense vapours.

In all cases it will be noted the day is made to commence from the evening, and this is still the custom among the Jews.

On the fourth day the sun, moon, and stars are mentioned—it is not said that they were made for the first time then, but they had been previously hidden by vapours (Dr. Smith). They are also appointed for *ruling*; for signs, seasons, days, and years; and have been thus used in all aftertime.

Man. Man was made of the dust of the ground; the word *Adam* implying *red earth*, or *earth born and ruddy* (of countenance). Man was placed at his

creation in the image and likeness of God, in a garden planted by the Lord God eastward in Eden.* The name *Eve* means *living*, because the bearer was the mother of all living. Man was given dominion over the rest of animated creation, and this he retains to this day. He was also to eat of the fruit of the ground, but not the flesh of animals. Being in the likeness of God, our first parents were free from sin, death, and pain; yet death was a long time the law among the lower creation before it touched man, as we see from the fossil forms of lower life. In the garden two ordinances are instituted—marriage and the Sabbath.

As a test of obedience, man is forbidden to eat of the tree of knowledge of good and evil; his knowledge of good was perfect. It was not necessary for him to know evil, and the threat is held out on the day thou eatest thereof, "dying thou shalt die," Marginal reading; *i.e.*, become mortal and liable to death, i., ii., iii.

The Fall. The serpent is frequently mentioned in Scripture as subtle or sagacious, "Be ye wise as serpents," Matt. x., 11. In Numb. xxi., 5 we read of *fiery serpents* which afflicted Israel in the desert; and of a *brazen serpent* to cure the bitten. *Fiery flying serpents* are also mentioned in Isaiah xxx., 1.

Notice that the serpent is a liar from the beginning and the father of lies, saying, "Ye shall not surely die." The allurements of sin are (1) *The lust of the flesh*, 2 John ii., 11, "the tree was good for food." (2) *The lust of the eyes*, "pleasant to the eyes;" and the *pride of life*, "a tree to be desired to make one wise." The effect of sin was instant—the sinners knew that they were naked and were ashamed—they knew evil thoughts for the first time. Hitherto the Lord had held communion with his creatures to their delight; they now hid themselves from Him, con-

* The word Paradise is Persian, and means a Park.

science-stricken but not yet repentant, as they excuse themselves by throwing the blame on each other or on the serpent, their very love having become tainted.

God's punishment follows, but with it the first promise of a Saviour.

(1) On *Eve*; the former equality of marriage relationship was to be done away—the husband should rule over the wife, she should bring forth children in sorrow.

(2) On *Adam*; toil was henceforth to be the lot of man, and a return to the dust of the earth.

(3) On *the serpent*; this was cursed.

The *Promise* (v., 15). And I will put enmity (constant warfare) between thee (the devil) and the woman (and all her descendants), and between thy seed and her seed; it (the woman's seed, viz., Christ) shall bruise thy head (conquer thee, in the victory of Christ) and thou (the devil) shalt bruise his heel (take the human life of Christ on the cross).

In mercy, lest man should pluck the tree of life and live in his wretchedness for ever, instead of in the heaven set apart for him, man was driven from Eden.

The *Cherubim* (pl. of cherub), 24, are the angel guards both of Eden and of the Divine glory. Winged representatives of these, made of gold, overstretched their wings above the ark of the covenant.

Life of Cain, = acquisition. Gen. iv. 1-17., Heb. xi. 4, 1 John iii. 12. First born of the human race, and eldest son of our first parents, and a tiller of the ground. Born in the likeness of Adam, not of God, he murdered his brother Abel in jealousy, then fled to the land of Nod* in the east, where he built a city called Enoch from his son.† At the time of the murder of

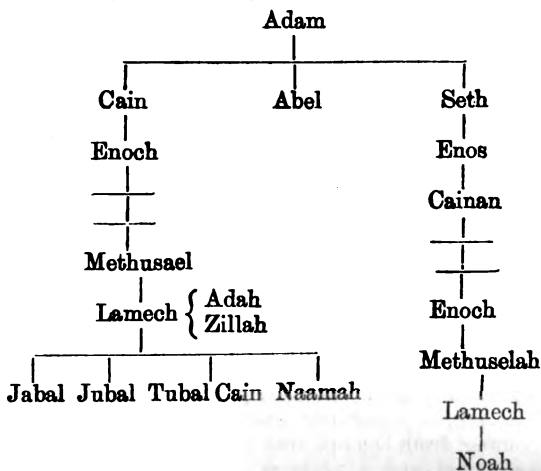
* Banishment.

† Sacrifice must have been instituted directly after the fall as the type of Christ's death, for we read of the skins with which Adam and Eve were clothed, and animals were not eaten as food till after the flood.

Abel, Adam's family had already become numerous. Cain's descendants were the first workers in metals, and makers of instruments of music.

Abel, = breath, second son of Adam, and the first of the human race that died. Matt. xxiii., 35.

In Abel and Cain's occupations, pastoral and agricultural, we have represented the two great industries in primitive nations. These were not the only children of Adam living at the time, since Cain was married, but stand as types or representatives. The sacred history soon drops the narrative of the Cainites, and follows out only the history of Seth's descendants, in whom the promises were to be fulfilled, Seth taking the place of Abel as his name implies, "appointed." Probably the intermingling of the two families, the Cainites and Sethites, is what is referred to in vi. 3, the "sons of God" being the latter, and the "daughters of men" the former.



Seth, iv. 25, v. 3., 1 Chron. i. 1, third son of Adam, given instead of Abel, born when Adam was 130

years old. He was himself the father of Enos, besides many other sons and daughters, and died 912 years old, having out-lived Adam 112 years, and lived till within 14 years of his descendant Noah.

Enoch, v. 18, the seventh from Adam, walked with God. This phrase implied great holiness, and was later used of Noah and others; and is explained in Heb. xi. 5 as meaning he pleased God by his faith. He was also the *first of the prophets*, warning men to turn to God. Jude 14. The Book of Enoch still exist in Ethiopia, and was brought from Abyssinia by Bruce, 1773.

From the phrase "he was not, for God took him," v. 24, and Heb. xi. 5, "Enoch was translated that he should not see death," it may be inferred that God thus honoured him to deliver him from his enemies.

Lamech, iv. 19, the fifth in descent from Cain. He is the first one who is recorded to have had more than one wife, and the only poet whose antediluvian writing has come down to us, though this is not now intelligible, as we do not know the circumstances to which it alludes. He is not to be confounded with the Lamech of verse 29, the son of Methuselah and father of Noah.

Methuselah, v. 21, is the longest lived of all the human race of whom we have any record, dying at 969 years of age, in the very year of the flood, v. 27.

Noah, comfort. Gen. v. 28-x. 1, Heb. xi. 7, son of Lamech and the eighth from Adam, "a perfect and just man," a "preacher of righteousness," and one who "walked with God." In him and his family the human race was saved from the flood, at the time of which he had a wife and three sons at least, Shem, Ham, and Japheth. For 100 years Noah was building the ark, and warning the wicked. His first act on coming from the ark was to offer sacrifice, which was accepted, and a promise was given that a flood should no more destroy the earth, of which the pledge was the rainbow. Then, too, animal flesh was first per-

mitted as food, and the sanctity of human life enforced. Noah was a tiller of the ground; he planted a vineyard, and on one occasion indulged too freely of the fruit of it. He lived 350 years after the flood.

Shem, vi. 10, the oldest of the sons of Noah. The Israelites were the most important of his descendants. Probably Shem and Abram were contemporary for 150 years.

Ham was the youngest of the three sons of Noah, and inherited his father's curse for his light conduct towards him. His most important descendants were the Egyptians, Chaldeans, and Phœnicians.

The descendants of Ham became subject to Shem, ix. 26, when the Canaanites were conquered by the Semitic Israelites; and tributary to Japheth, ix. 27, when the Japhetic Greeks and Romans conquered Tyre and Carthage.

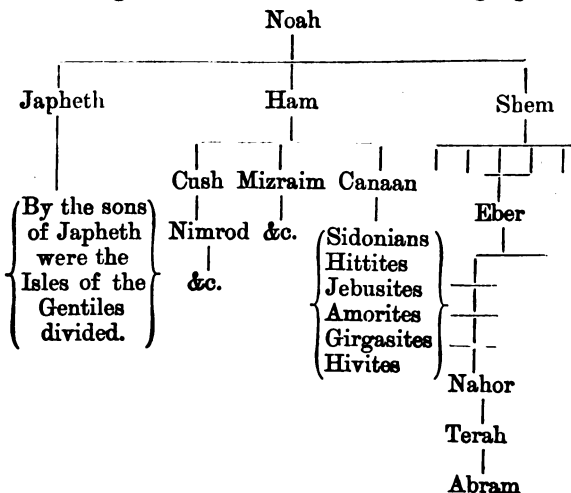
Japheth's descendants spread from the shores of the Mediterranean over Europe and great part of Asia.

The *Flood*. Gen. vi. 17, vii., viii. This was a miracle, not an ordinary deluge, the ocean overflowing as well as the rain falling over a lengthened period, and swept over all the then inhabited earth. Except the family of Noah, and the representative animals divinely brought as at their first naming by Adam, to the ark, and such seeds as would perish by water, all life was destroyed by it. The cause of the fountains of the great deep breaking up *may have been* terrific and unusual earthquake or volcanic disturbances of the crust, of which we have had fainter exhibitions in later periods. The rains fell for 40 days and 40 nights, and the flood lasted at its height 150 days, but altogether for a year and ten days. It is not necessary to understand the flood to have spread over those parts of the earth not yet inhabited. The ark rested not on the top of Mount Ararat, as that is inaccessible, and Noah and the rest could not have reached the lower plains from it, but upon some high land near it.

The Ark. This was designed to float upon, not navigate, the waters, and large capacity was its main requirement. Its dimensions were 300 by 50 by 30 cubits. (If the cubit be taken at 18 inches this would be 450ft. by 75ft. by 45ft; if at 1ft. 9in., it would be 525ft. by 87½ft. by 52½ft.)

It was built of the light durable gopher or cypress wood, pitched inside and out. To this there was a door above the water mark, and a window in the ridged roof. Within there were three floors.

Babel, xi. 1-9. The remains of the Tower of Babel are supposed to form the vast ruinous heap known as Birs Nimrud, the Temple of Tongues, or of the Confusion of Tongues, 10 miles N. of the ruin heaps of Babylon; but this is probably incorrect. The tower was built in the land of Shinar, another name for Chaldea or Babylonia. The design was to frustrate God's purpose that they should scatter abroad and replenish the earth, but it became the means of their doing so, as God confounded their language.



From Gen. x., we learn

(1) All nations have descended from the three sons of Noah.

(2) That these nations have originally spread from Armenia.

And these facts are in agreement with science in both respects. Before the tower of Babel, these three families occupied Turkey in Asia and Europe (Japheth), Arabia (Shem), and Egypt (Ham).

After this Nimrod, the son of Cush, founds the empire of Babylonia, and with it Babylon and Nineveh; but here the sacred narrative leaves the rest of the world to turn to the family from which Abram was to spring.

Abram. xii.-xxv. The sacred text now gives the minute and personal history of that one man through whom the promise made to Adam was to be fulfilled. xii. *Abram* signifies the father of exaltation, and the name was afterwards changed by God, when the patriarch was 99 years old, to Abraham, which means father of a multitude. He was the son of Terah, and brother of Haran and Nahor, and the uncle of Lot, and probably of one of his wives, Sarah, the other being Keturah. By Sarah he had Isaac, the child of promise, and through whom the promise was to be fulfilled; and Midian and other sons by Keturah; besides whom he had a son Ishmael, by Hagar, Sarah's handmaid.

Abram was born in Ur of the Chaldees,* from which with his brother Nahor, he migrated to Haran, where Terah and Nahor remained, while Abram and Lot moved forward to Canaan. He is called on account of the great faith he showed in obeying the divine commands to go to a country that God would show him; and later to offer up his son in sacrifice; by the high title of the Friend of God (2 Chr. xx., 7). He was a "mighty prince" (Gen. xxiii.), and the type

* Two years after the death of Noah.

of Eastern patriarchs. He obeyed God's call to Canaan, and marched into the centre of Palestine to the oaks of Moreh, near Shechem, where the promise of the land to him and his seed was made, which was afterwards confirmed at Mamre, xii. 7, xiii. 14-18. Thence going to the south, and having built an altar to God between Bethel and Hai, he was forced by famine into Egypt, where for a time he lost Sarah, who was taken by Pharaoh. xii. 8-20. (He subsequently again lost Sarah for a time, who was taken by Abimelech, King of Gerar. xx. 2-18.)

On the return from Egypt, Abram and Lot parted on account of the difficulty of obtaining pasture for their combined flocks and herds, as Abram was now very rich in cattle; and the latter went to Hebron. The former having been taken prisoner in the battle between the Four and the Five Kings, Abram arms 318 trained servants, born in his own house, and with them rescues Lot and defeats his captor, Chedorlaomer, by surprise. On coming back Melchizedec meets him.

The xv. chapter begins with a new era in Abram's life, in which God grants to him a *promise* that he should have an heir to the blessings, the *sign* of the multitude of the nation to spring from that seed being the stars above, both these confirmed by a new *covenant*. The form and terms of the covenant are described xv. The promise foretold

- (1) The Egyptian bondage of Israel. 13.
- (2) God's deliverance from this. 14.
- (3) Their settlement in Palestine, and the punishment of the Canaanites. 17.

After this, Ishmael was born, xv., xvi. The covenant of circumcision was instituted, when Abram's name was changed. The cities of the plain were then destroyed, though for a time Abraham interceded for them; and the latter went to Gerar, in the land of the Philistines, where for a time he lost Sarah. At this time, Isaac, the child of promise, was born, and

Ishmael was cast out, while Abraham took up his abode at Beersheba. A long interval succeeds, and then God made trial of Abraham's faith, by telling him to offer up Isaac as a type of Christ. xiii.-xxii.

This took place at Moriah, two days' journey from Beersheba. Then follows the death of Sarah, who was buried in the cave of Machpelah, near Hebron, the marriage of Isaac, and that of Abraham to Keturah, followed by his own death, and burial in the same cave with his wife Sarah; the only place which when dying he left to his son Isaac, as a possession of all the Land of Promise which was to become his descendants' future resting place.

The following were the successive halting places of Abraham in the Holy Land:—

1. *Sichem*, where he built his first altar, and where God gave him his second promise.

2. Between *Bethel and Ai*, where he built a second altar.

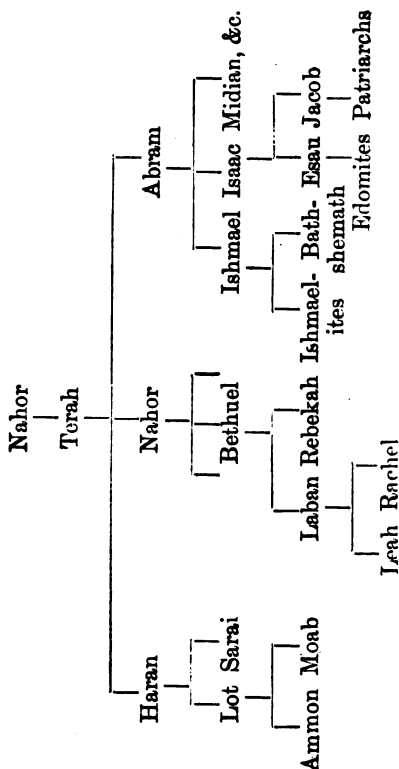
3. *Mamre*, near Hebron, where an altar was again built, and where he usually abode; the cave of Machpelah (= double cave) being near.

4. *Beersheba*, where Abraham tried to deceive the King of Gerar.

5. Later on, at the death of Sarah, we read of Abraham being again at *Hebron*, xxiii. 1, whence he returned to

6. *Beersheba*, where probably he died.

Melchizedec, xiv. 18, Heb. vii. 1, was a king of Salem, and priest of the most High God. Besides the notice of him meeting the victorious Abram returning from the rescue of Lot, we know nothing. He is mentioned by David, Ps. cx., and by St. Paul, Heb. v., vii.



Lot, xi. 27-31, xii. 4-5, xiii. 1-12, xiv. 12-16, xix., was the son of Haran, and probably nephew of Abram. Abram always treated him well, giving him the choice of directions when they parted, and rescuing him when taken prisoner. On parting from Abraham, he chose the plain of Sodom whereon to pitch his tent on account of its fertility and his own numerous flocks and herds—but he soon became en-

tangled with the wicked inhabitants, and took up his abode in Sodom itself. His punishment for joining the wicked, though he did not commit sin with them, 2 Pet. ii. 7-8, is seen in the fate of his wife, daughters, and sons-in-law, xix. 28-38. Lot became the father of the Moabites and Ammonites.

Sodom and Gomorrah, xix. 1-26, *Admah*, *Zeboim*, and *Bela* (Zoar), were the five cities of the fertile plain, joined by Lot. Then Chedorlamer swept over the plain, and the battle of the Four and Five Kings was fought in the Vale of Siddim, then full of slime pits, and probably now covered by the shallow south portion of the Dead Sea. At a somewhat later date the abominable wickedness of these cities led to their overthrow by fire from heaven, Bela being spared at the intercession of Lot. The actual site of these cities has not yet been determined.

Sarah, afterwards changed to *Sarai*, princess, called also *Sara*, was the daughter of Abram's father but not of his mother, and therefore his "sister," or, as we should say, paternal niece, as she was probably the daughter of Abraham's brother Haran. She is not mentioned very particularly in the Old Testament, except in her demand that Hagar and Ishmael should be cast out, and on her laughing in want of faith when the angel announced to her the birth of Isaac. She is commended in the New Testament for faith and wifely obedience. Heb. xi. 11, and 1 Pet. iii. 6.

Ishmael, = heard by God, xvi. 10-16, xvii. 23-26, xxi. 9-21, xxv. 9-18, was the first-born but not the Child of Promise of Abraham, and the son of Hagar. He was born at Mamre, and was circumcised when he was 13 years old, at the institution of that rite. On the weaning of Isaac, born a year later, for "mocking," Ishmael and Hagar were cast out, but preserved by an angel. He became an archer of the desert, and married one of his own people, an Egyptian. He was present at the burial of Abraham, and had twelve sons, and a daughter who became

the wife of Esau, xxxvi. 3. He died in the presence of his people, xxv. 18, xvi. 12.

Circumcision, xvii. 10-27, xxxiv. 25, Ex. iv. 24, Josh. v. 2-8, Luke i. 59, was a token of the covenant instituted by God, to be performed on pain of death on the eighth day after birth of a male child, when also the name was given. It was neglected, however, during the 40 years' wandering of Israel in the desert. On the introduction of Christianity its compulsion ceased, it being replaced by baptism as the token of the new covenant, at the celebration of which, as of old, the christening also, or giving the Christian name, took place, though this was an accompaniment but no part of the rite.

Hagar, or *Agar*, xvi., xxi. 9-21, xxv. 12, was an Egyptian handmaid to Sarah and mother of Ishmael. She was despised by Sarah in jealousy, and fled towards Egypt, being comforted at Beerlahairoi (the well of the Living and Seeing One) by an angel, and admonished to return to Sarah. She was cast out by Sarah, and nothing is recorded further of her except her selecting a wife for her son Ishmael.

The Journey of Eliezer, xxiv. After the death of Sarah, Abraham became anxious that Isaac should marry one of his own people. He accordingly sent Eliezer, his steward, under an oath and with a present to Mesopotamia, or the country between the rivers (Euphrates and Tigris) to the city of Nabor, to fetch a wife from his kindred for Isaac. Arriving at the city at evening, the steward received, in answer to his prayer, a sign from God as to who should be the maiden of whom he was in search, for Rebekah (see p. 23), came to water his camels, and invited him, in the spirit of Eastern hospitality, to her father's house. Having delivered his message and been well received, he returned with Rebekah, and was met on his return by the expectant Isaac, who married Rebekah.

Life of Isaac. Isaac means laughter, xvii. 9-15

xix. 21-18, xxi. 1-19, xxiv., xxv. 6-xxv. 8, xxxv. 27-29. The only son, given in old age to Sarah, born at Gerar. He willingly allowed himself to be offered in sacrifice, but a ram, typical of Christ, died instead of himself. To him the promises of his father were renewed by God, that in him should all the families of the earth be blessed. He married Rebekah when he was 40 years old, and 20 years later she gave birth to Esau and Jacob. He was driven by famine from Hebron to Gerar, where he told a lie about his wife to Abimelech, king of that place. God's promises to him were renewed at Beersheba, where he built an altar to God. When old and blind, he unconsciously gave the blessing and the inheritance to Jacob, who was sent to Padanaram, to escape the anger of the cheated Esau, and to get a wife from Isaac's kindred. He again met with Jacob on his return to Hebron, and was himself buried in the Cave of Machpelah, at the age of 180.

Rebekah, or Rebecca, xxii. 23, xxiv.-xxvii., was the daughter of Bethuel, the sister of Laban, the wife of Isaac, and the mother of Jacob and Esau. She was guilty of great deceit to her husband, in securing the blessing by falsehood to her favourite son Jacob, and was punished by having to send him away in consequence, and never seeing him again. She was buried in the Cave of Machpelah.

Life of Jacob, = supplanter, xxv. 24, xxvii., xxvii. 36, xxvii., xxxv., xxxvii., xlii., 1.21. He was the youngerson of Rebecca and Isaac: a plain man, dwelling in tents, he was naturally the favourite of his mother. He purchased, in a dishonourable manner, the birth-right of Esau, of whose necessities he took advantage, and later he obtained the blessing by craft. He then left home for Padanaram, being blessed with a vision at Luz, which became henceforth Bethel, the House of God, where, on his return home, he set up a memorial. He met with a friendly reception from his kinsman Laban, whom he served 14 years for his two

daughters, Leah and Rachel, being deceived here, and in the matter of his subsequent wages, which Laban changed ten times, as a retribution for his deception of Esau and Isaac. He became wealthy, and in agreement with his crafty character, escaped from Laban by stealth, met Esau at the Jabbok, whom he intended again craftily to appease with a gift, and wrestled at Penuel with an angel, from which time he became Israel—a Prince with or of God—which became the name of the people descended from him. On his return to Palestine, he bought a piece of land at Shechem; God again gave him the promises; Rachel died near Bethlehem, and he and his twelve sons met his father at Hebron, xxxvi. 27. Shortly after his son Joseph was sold by his brothers into Egypt, and then Isaac died and was buried by Jacob and Esau at Machpelah. At a later date he went down to Egypt to Joseph, and was presented to Pharaoh, and lived in Goshen till he died, after having blessed his sons. His body was embalmed, after the custom of Egypt, and carried with great pomp to Machpelah. His character was a very mixed one, and his life a long pilgrimage, on account of his imperfections. The twelve sons of Jacob were—1, Reuben; 2, Simeon; 3, Levi; 4, Judah; 5, Dan; 6, Napthali; 7, Gad; 8, Asher; 9, Issachar; 10, Zebulon; 11, Joseph; 12, Benjamin.

The moral character of Jacob was disgraceful. All the patriarchs shewed themselves to be men compassed with infirmities, and of like passions with ourselves; but this is specially the case with Jacob, and we do not honour God by glossing over his faults. Isaac also was to blame in giving Jacob occasion to act as he did against his brother, by his own ill-judged favouritism. But whereas Jacob and Isaac generally honoured God, yet the former committed two great crimes, Esau on the contrary despised the blessings of God. His was no genuine repentance, though "he sought for it with tears,"

Heb. xii. 17, for he wanted to kill the offender, and was only checked by fear of his father.

Esau, = hairy or rough; the older of the sons of Rebekah. He was a bold strong hunter, and warrior, fitted for the mountains and deserts of his home. He seems to have too lightly esteemed his birthright, till he lost it, and subsequently he lost his blessing through Jacob's craft. He married from the Hittites, and also the daughter of Ishmael, and became a powerful chief on Mount Seir, meeting his brother again at Jabbok and at Machpelah. He was the father of the Edomites.

Mount Seir, xxxiii. 16, is a high broken mountain range, stretching almost from the Dead Sea to the Gulf of Akaba, or the more eastern of the arms of the Red Sea. It is bounded on the east by the tableland of Arabia. It afterwards took the names of Edom and Idumea. It was about 100 miles long from north to south, and 20 from east to west.

Birthright. xxv. 30. The first-born was the heir, but the eldest son could be superseded in this right for good and sufficient reasons by the father, as in the case of Solomon. The death of the heir to this right was therefore deeply mourned, whence the smiting of the first-born of Egypt. Ex. xii. 29.

Esau sells his birthright. xxv. 27-34. The Lord had determined that Jacob should inherit the promises, but the latter went about to arrive at this end by crooked means. Taking advantage of his brother coming home half-famished from the chase, and knowing his impetuous character, he bought his birthright from him for a mess of lentile pottage. We know that Esau wanted little persuasion, as we read, "Thus Esau *despised* his birthright." 34. The lentiles or lentils here referred to are small seeds, commonly sold for food in the East, especially in Judea. They are boiled in water, and flavoured with suet.

Jacob steals the blessing. xxvii. If the former

transaction was mean, this was infamous. Here Jacob not only wronged his brother, but his father, taking advantage of the natural infirmities of old age (100 years). It had been customary for the prophets to hand down the blessings of Abraham from father to son. Isaac does this. The narrative beautifully declares the precautions of the father, and the persistent deceit of the son. When the crime was done, and the blessings promised beyond the power of recall, Esau discovers all. He also received a blessing, but only a temporal one—the fatness of the earth, and the dew of heaven, and freedom by his sword from his brother's yoke. This was fulfilled at the time of the Captivity, and from the Edomites at a later date Herod, the king at the time of the birth of Christ, was derived.

Jacob's Flight. xxviii. Two reasons urged Isaac and Rebekah to send Jacob to Padanaram—

- (1) To escape the wrath of Esau.
- (2) To get thence a wife.

With his staff only he sets forth for Haran, till he came to the place where Abraham, whose steps he was now retracing, had abode, at Luz, near Bethel, and of the stones of his altar, probably, he made his pillow. Here in his 77th year God gave him a vision of ministering spirits sent forth to minister on earth, and return to God to give in their reports. Here Jacob promises a tithe of his substance to God.

xxix. The scene of Eliezer and Rebekah in this country is now renewed with Jacob and Rachel. Weary from his journey, and wanting sympathy, his heart yearns towards Rachel, to whom he ever remained most devotedly attached. After partaking of the usual hospitality of the East, he engages to serve seven years to his uncle Laban for Rachel. But Leah is closely veiled, and given to him instead; but on the promise of serving a second seven years, Rachel is also given in marriage; and during this time eleven sons and one daughter were born to him.

He then continued to serve his uncle Laban for a portion of the increase of the herds; arousing, however, the covetousness of his relative.

xxx. 3-55. He at length, after 20 years, secretly left his uncle, and started for Canaan, Rachel taking with her her father's "images" or teraphim.* He is hotly pursued by Laban, who justly complained of the *manner* of his departure, and claimed his property, which, however, he did not recover through the deceit of Rachel.

Jacob at Mahanaim, = host. xxxii. Here Jacob saw a host of angels guarding him, whence the name of this place. 2 Sam. ii. 9, xvii. 24. From hence he sent a gentle message to Esau in Edom, who came in reply to meet him with 400 armed men, to the terror of Jacob's guilty conscience. He accordingly took precautions for the safety of a part at least of his numerous company, and prayed earnestly to God for deliverance. This is the first recorded prayer of the Old Testament, except that of Abraham for Sodom. He also sends a present to Esau to conciliate him, and at night again wrestled with God.

"By his strength he had power with God; yea, he had power over the angel and prevailed; he wept and made supplication unto him." Hosea xii. 3, 4. Hence he called the place Peniel, = face of God, as he had seen God face to face. The lameness in his thigh is commemorated by the Jews, who never eat the sinew of the hollow of the thigh. Next day his impulsive and forgiving brother meets him, and returns to Edom; and his history is dealt with no more. xxxiii. 16.

Journeying thence he went to Succoth, then passed the Jordan, and came to Shechem, where he bought a piece of ground, where he built an altar and dug "Jacob's Well." This land he afterwards left to Joseph. Gen. xlviii. 22; Josh. xvii. 14, xxxiv. She-

* These were images connected with magical rites; adjuncts to patriarchal religion, and oracles. Zech. xv.; Ez. xxi. 19.

chem does wrong to Jacob's daughter Dinah, and Simeon and Levi act treacherously to the Shechemites, bringing Jacob into great danger from the Canaanites, and bringing down on themselves their father's curse. xxxv., xlix. 6.

Jacob then fulfils the vow at Bethel he had promised when there on his journey to Padanaram; and there Deborah, Rachel's nurse, died; and near, at Ephrath, Rachel herself in child-birth with Benjamin. He at last came to his old father Isaac, at Hebron. xxxv. 27.

Laban, xxiv. 29, xxix.-xxxi., son of Bethuel, and grandson of Nahor, nephew of Abraham, brother of Rebekah, and father of Rachel and Leah. He was the head of the family when visited by Eliezer. He cheated Jacob by giving to him Leah instead of Rachel, and appears to have been an exacting master. xxxi. 38-42. On Jacob's flight he pursued him and overtook him at Mount Gilead, where at God's command peace was concluded between him and his son-in-law. xxxi. 45.

Leah was the elder daughter of Laban. She was particularized by her dullness or weakness of eyes. Her father secured her marriage to Jacob by stratagem, and excused himself by the assertion that the elder daughter had the first right to marriage. She was a faithful wife to Jacob, and bore him six sons and a daughter, though he always loved Rachel the better. She survived Rachel, and died after Jacob's meeting with his father at Hebron, and was buried at Machpelah. xlix. 31.

Rachel was the younger daughter of Laban, and mother of Joseph and Benjamin. xxix.-xxxiii., xxxv. She was very beautiful, and the narrative of Jacob's abiding love for her is very touching—her death being a great blow to him. xlviii. 7. Her character, however, was not faultless, as she was very discontented at having no family, xxx. 1, 2; and she cheated her own father after having stolen his household gods, xxxi. She died in child-birth, and was buried at

Ephrath, near Bethlehem, the site of her grave being identified at the present time, about two miles south of Jerusalem, and one mile north of Bethlehem. She is the first one recorded in the Bible to have died in child-birth, and the first to have a monumental tomb. Jeremiah figures Judea under her name. Jer. xxxi. 15. See Matt. ii. 17.

Life of Joseph, xxx. 22, xxxv. 16, xxxvii., xxxix.-1.. He was the older of Rachel's sons, and was born at Padanaram. At 17 years of age his brethren in jealousy for his having had two dreams, foretelling his future greatness, sold him as a slave into Egypt. They were also vexed that he told their father of their evil doings. xxxvii. In the first dream it was foreshadowed that his brethren should bow down to him, which they did later, as the lord of Egypt. In the second dream it was foretold that his father should do the same, which was in like manner fulfilled. At Reuben's advice, who was not so blood-thirsty as the rest, Joseph was cast into a pit, and from thence Reuben intended to deliver him, when his brothers were gone away. But a travelling caravan of Ishmaelites or Midianites passing by Joseph was sold for 20 pieces of silver, thus becoming a type of Christ, and his coat dipped in blood was sent to Jacob, to persuade him that his son was dead. He thus became the slave of Potiphar, chief of the executioners of Pharaoh King of Egypt. For remainder of history of Joseph read xxxix.-1. This narrative is extremely simple, and will require little explanation of the text.

Note how important an influence *dreams* had on the life of Joseph. His character is one of the most beautiful of the Old Testament. A dutiful son, and younger brother, he was not led away by the evil example of his older brethren; he was a faithful slave, a wise and diligent prime minister, a farseeing statesman, and affectionate brother. He was made governor of Egypt at 30 years of age, was 40 when his father

came down to Egypt, and died at 110 in Goshen. His body was embalmed, and at his own request he was buried in Palestine, at Shechem, where he had fed his father's flocks; having been carried by the Israelites through all their wanderings.

The *Midianites*. xxxvii. 28. These were descended from Midian, xxv. 2, fourth son of Abraham and Keturah. They were the Arabs of North Arabia, reaching as far as the eastern borders of Palestine. Moses married a woman of this people, and in Numb. xxii., xxiii., we read of Balak and Cozbi. They were at first subdued by Israel, but again got the upper hand for seven years, till Gideon overthrew them beyond power of recovery. Judg. vi.-viii.

Ishmaelites. xxxvii. 28. These lived in the north and west of Arabia, and formed the principal part of the Arabs. The name occurs several times; xxxvii. 25, 27, 28; xxxix. 1; Judg. viii. 24; Ps. lxxxiii. 6; 1 Ch. ii. 17. They were wild men of the desert, and this transaction is characteristic of them. "The East has remained so unchangeable that what was written of Arab life 20 or 40 centuries ago might be applied almost literally to the living descendants of the ancient Arabians. The same pastoral life and patriarchal rule; hospitality and predatory habits; reverence for age; poetical address; the same caravans, camels, and swift horses; the same fashions of dress, ornaments, and usages of life".—*Dictionary of the Bible*.

Egypt, Mizraim, or land of Ham, x. 6, xiii. 1, xv. 18, xli. 19, is the Nile valley and Delta. It forms a plain bounded by mountains on the east and west, with an area of 10,000 square miles, of which 6,000 are irrigated by the Nile. Egypt early and deeply fixed its impressions on the minds of the Israelites. It was civilised even in the time of Abraham, who visited it; and remained so for hundreds of years. The antiquities of Egypt, seen in the hieroglyphics or picture writing, &c., explain much of the Old Testament, and prove its authenticity. In them we see

the fat oxen, the abundant ears of wheat, the royal storehouse, the king, the priests, and their idols, the officers of the guard, the slaves, the brick makers, the baker and the basket of loaves on his head, the butler with the wine cup, the pursuing armies, the war chariots, &c., &c. Before the time of Joseph, a foreign rule had been imposed on Egypt, and the Pharoah of his time was one of these "Shepherd Kings." Being of an alien dynasty he could dare to select his vizier from one of a humble station, such as Joseph's was, without caring for the susceptibilities of the Egyptians. This circumstance also accounts for the hatred of the people to shepherds generally. By this Pharoah the Israelites are well treated, but at his death others arose, and perhaps of a different dynasty, who knew not Joseph, and oppression began.

The term *Pharoah* was a regal title, derived from PHRAH, the sun god of the hieroglyphics, or sacred writings. (1) Pharoah of the time of Abraham: one of the shepherd kings. (2) Pharoah of the time of Joseph, another of the shepherd kings, the Sesostri of the Greeks. (3) Pharoah who knew not Joseph, a native prince. Besides, were (4) the Pharoah of the oppression, who ordered the male children of the Israelites to be thrown into the Nile; and (5) the Pharoah of the Exodus drowned in the Red Sea.

Ephraim was the second son of Joseph by his wife, the Egyptian princess. He was born in Egypt during the years of plenty. Israel blessed him in preference to his elder brother Manasseh. He and his brother were the father of the two tribes reckoned instead of Levi and Joseph among the twelve tribes of Israel.

Reuben was the oldest of the sons of Israel and Leah. He tried to save the life of Joseph, and was most distressed at his loss; he also promised to be answerable for the appearance of Benjamin before Joseph in Egypt.

Simeon, second son of Jacob and Leah. With Levi

he attacked Shechem, for the wrong done Dinah. He was the hostage kept in Egypt by Joseph.

Levi, son of Jacob and Leah.

The *Levites*. From this tribe Moses and Aaron, the Leader and Lawgiver, and the High Priest, were chosen by God at the Exodus, and the whole tribe were selected as God's servants, see Leviticus.

Judah, = praise, son of Jacob and Leah, helped Reuben in the attempt to save Joseph; and volunteered to be answerable for Benjamin to his father, and appealed to Joseph.

Benjamin, = fortunate, or son of my old age, was the youngest son of Jacob, and the only one born in the Promised Land. Rachel died in giving him birth, near Bethlehem. He was beloved by his father and all his brothers. He was himself the father of ten sons, when he went down into Egypt. His tribe was the smallest of the twelve.

EXODUS.

Exodus is a Greek word, = going out or departure, and names the second book of the Pentateuch, because it relates the departure of Israel out of Egypt, i.-xv. 21, with the journeys in the desert. The people of God are now to be separated from the rest of the nations, by a mighty hand and stretched out arm, and this was to be further done by a peculiar moral law, given on Mount Sinai, and at a later date by planting them in Canaan. The book thus naturally divides itself into—Part 1, the deliverance from Egypt: Part 2, the Desert.

The book of Genesis had been a history of creation and memoirs of the progenitors of the chosen people. This is a history of a nation grouped round the life of its leader. A long interval of which we know nothing elapsed between the record of Genesis l. and the beginning of this book. During this time the Israelites had increased in numbers, so that the Pharaoh of the time declares them to be more

and mightier than the Egyptians themselves. This increase had been jealously sought to be checked, till just before the birth of Moses, the Israelites had become slaves. Seeing this did not reduce the numbers of the Israelites, the order went forth from the new Pharaoh that the male children of the Hebrews should be put to death. As they had forsaken God (Josh. xxiv. 14), so God seemed to have forsaken them. Then was Moses raised up as a deliverer, commissioned at the burning bush, sent under promise of Divine support to Pharaoh, and endued with power for the purpose. Then follows the history of the ten plagues, the first Passover, succeeded by the actual exode or going out of Israel, followed, however, by the still rebellious Pharaoh and his host, the passage through the Red Sea, under the guidance of the Pillar of Fire and the Cloud, the destruction of Pharaoh and his army, with the song of triumph of Moses and Miriam.

Part II. takes up the history of the next twelve months, relating the murmurs of Israel for bread, and their being fed with manna; of the cry for water and the smiting of the rock in Horeb, the overthrow of Amalek at Rephidim, and the giving of the law at Sinai. The book concludes with the setting up the Tabernacle. The Israelites had been in Egypt 430 years, and came out 600,000 strong, Ex. xii. 37. The direction taken was from Rameses in Goshen to Succoth, due south, then east to Etham, and thence to the Gulf of Suez, over this into the wilderness of Shur, to Marah, Elim, through the wilderness of Sin, to the wilderness of Sinai.

Probably, a few insertions were added to the work of Moses by Ezra.

The book abounds with Types.

1. The *Paschal Lamb*, slain on the 14th day of the month Nisan, was a type of *Christ* put to death to save the spiritual Israel, on the same day in the same month.

2. The *passage of the Red Sea* was a type of *Baptism*, 1 Cor. x. 1.

3. The *Journey through the Desert* is typical of the Christian pilgrimage.

4. The *Manna* symbolised the Bread of Life, Christ himself, xvi. 15, John vi. 31.

5. The *Smitten Rock* represented *Christ*, xvii. 6, 1 Cor. x. 4.

6. The *Tabernacle* represents Christ tabernacling among men, xxv. 9, Col. ii. 9.

7. The *Daily Sacrifice* was a symbol of that of Christ.

8. The *Burning Incense* prefigured his constant intercession with God for man.

Life of Moses. Moses, drawn out (*i.e.*, of the Nile), Ex. ii. 10, was of the tribe of Levi, younger brother of Aaron and Miriam, and son of Amram and Jochebed; three years younger than his brother, and twelve years younger than his sister, ii. 4-8.. vii. 7. He was at once the Leader, Prophet, and Lawgiver of his people. Brought up as an Egyptian prince, he was taught all the wisdom and learning of the Egyptians, then probably the most civilised nation of the earth, but was also taught by his mother in the knowledge of the God of Israel. He cast in his lot with the oppressed people, Heb. xi. 24, avenging his countryman, but meeting with a narrow-minded jealousy of his own countrymen in return, Acts vii. 25. This led to his flight into Midian, somewhere in the neighbourhood of Sinai, where he became acquainted with the family of Jethro, through rescuing his daughters (one of whom, Zipporah, he afterwards married) from the churlish shepherds while watering their flocks. Moses, for the next 40 years, till he was 80 years old, kept the flock of Jethro, till the angel appeared to him in the burning bush, and commissioned him, and endued him with miraculous power to appear before Pharaoh, and demand free passage for Israel out of Egypt. Moses pleaded his humility and

want of eloquence, but God appointed Aaron for his spokesman. He then sent back his wife and two sons to Jethro, brought down upon the rebellious Pharaoh the ten plagues of Egypt, instituted at the Divine command the Passover, and led the people across the Red Sea, parted by his powerful rod, gave them the Law from Mount Sinai, set up the Tabernacle and Levitical worship, bore the backslidings and murmurings of his people for 40 years in the desert; drew near at length to the borders of Palestine; fought with the Midianites, Moabites, and Ammonites; numbered the people; took his Pisgah view of the Promised Land; gave his parting charge to Israel, and appointed Joshua to succeed him; and was buried by God, when 120 years old, while "yet his eye was not dim, nor his natural force abated."

. . . No man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there.

Moses stands out alone from all the people—though his history is that of the Israelites at large—and dying left no successor of the same stamp as himself. Joshua was a warrior, fitted for the coming times when the sword was to give possession of the land, but Moses was the statesman who turned an assemblage of tribes into a compact nation, bound by common and peculiar laws.

Life of Aaron. To arrive at the history of Moses and Aaron we have to pass beyond the Book of Exodus into Numbers, and, in the latter case, Deuteronomy. Aaron was the oldest son of Amram and Jochebed, the brother of Moses and Miriam, and the father of Nadab, Abihu, Eleazar, and Ithamar. He was spokesman for Moses to Pharaoh and Israel, and afterwards High Priest, xxviii., Lev. viii. At Rephidim, he upheld Moses' hands in prayer till Amalek was discomfited, xvii. 9; at Sinai he was permitted to see the glory of God, xxiv. 1-9, at the

foot of which same mountain he yielded to Israel's cry for a symbol of the deity, and made them the golden calf in likeness of the Apis of Egypt, xxxii. 1. At the intercession of Moses, he was forgiven, 22-31. At a later date, Lev. x. 1-7, he lost his elder sons, Nadab and Abihu, who died by fire "before the Lord." Yet he himself joined with Miriam in murmurs against Moses, Num. xii. 1. He stood between the living and the dead in the rebellion of Korah, Num. xvi. 43, and at length died at Mount Hor, near Edom, having transferred his office and robes to Eleazar, Num. xx. 25.

Miriam, = rebellion, Ex. ii. 4, xv. 20, Num. xii., xx., was the older sister of Moses and Aaron, and "the prophetess." It was she who watched over the infant Moses, and was ready and prompt to find him a nurse. She murmured with Aaron against Moses, and was punished with leprosy, till at the prayer of Moses she was healed after seven days. She died and was buried at Kadesh.

Jethro, iii. 1, xviii., ii. 16, iv. 18; Num. x. 29, Jud. i. 16, was probably both a prince and priest of Midian, and the father-in-law of Moses. He is also called Hobab and Jether, and a Kenite. He did not accompany the children of Israel, but was useful in giving good counsel to Moses.

Bricks. v. 6. On one of the paintings under a tomb at Thebes, in Egypt, which dates back to about the very time of the Exodus, is the representation of brick-making, as it is mentioned by Moses, even to the digging the clay, moulding it, the overlooking of the taskmasters, and the giving up the tale or tally, or number of the bricks. Bricks in Egypt were either made out of clay and burnt in the kiln, 2 Sam. xii. 31, or out of the Nile mud, in which case they were larger. Some in the British Museum are 20in. long, 8 $\frac{3}{4}$ in. wide, 7in. thick, and dried in the sun, requiring straw to bind them.

The Magicians of Egypt. vii. 11. By magicians in the Bible we understand astrologers, divines, enchanters,

and wizards. This name was given at a very early period, in Chaldea and Egypt, to men of learning and science, but as imposters arose the word came to have a bad meaning, as here. The magicians of Egypt could not stand before Moses, could not arrest a single plague, or stay the final overthrow.

Plagues of Egypt, vii. 14, x., xii. 29, Ps. lxxviii. 43. Each of these was severer than the preceding, and was intended to awaken the repentance of the wilfully hardened heart of Pharaoh. Each was a distinct miracle, though natural agencies were employed, but in a manner, at a time, and to a degree beyond natural events. With the exception of the last they were strictly local, sent for Egypt alone, and to arouse the conscience more. Goshen was free from them.

1. The *waters*, the glory of Egypt, and on which it literally depends for existence, were turned into blood and the fish destroyed.

2. *Frogs* covered the land and filled its tenements.

3. *Lice* infested the Egyptians, who were a very clean people, and deemed it pollution to be troubled with these.

4. *Flies*, swarmed through the land.

5. A *murrain* seized the cattle, which were outside the help of our remedies for cattle plague. Cattle were worshipped in Egypt.

6. *Boils* brought suffering to man, and were brought about by ashes, which the Egyptian priests scattered as signs of blessing.

7. A destructive storm of *hail*, that the gods Isis and Osiris could not check.

8. An invading army of *locusts* devastated the land, though the Egyptians worshipped Isis and Serapis as protectors from these.

9. *Darkness* that could be felt, paralysed all life, showing that the heavenly bodies are subject to the God of Israel.

10. The *First-born* slain.

1. The *Nile* is the source of all the fertility of

Egypt, since it overflows annually, and brings down alluvial deposits from its upper valley. Without it the land would become hard baked clay under the scorching sun, as rain rarely falls; with it no manure is required in the overflowed districts. Hence the Nile was the object of worship—it now became one of abhorrence.

2. *Frogs*. These are found in great abundance in Egypt, but in this plague they were brought up over Egypt early in the year; at a time, therefore, when they are not ordinarily developed, which, together with their numbers, constitutes the miracle. The Egyptian magicians are permitted by God, to be the instruments of evil, power is granted them to add to but not to diminish or take away the plague. The frog was worshipped in Egypt; it now seemed as if their gods were become their plagues.

4. The gadfly was worshipped by the Egyptians.

The *Passover*, xii., xiii. 3-11, xxiii. 14, xxxiv. 18, Lev. xxiii., Num. ix. 1, xxviii. 16, Deut. xvi. 1. This was the first and greatest of the Jewish festivals, and was celebrated on the 14-17th of Nisan or Abib. The victim for sacrifice was prepared early on the 14th, and slain between the 9th and 11th hours; its blood being sprinkled on the houses, and its flesh eaten. All leaven was removed from the house on the 14th day. The lamb was roasted whole, having two spits thrust through it transversely, in the form of a cross. It was eaten with bitter herbs, and unleavened bread.

The *Pillar of Cloud*, xiii. 21, xiv. 20 (Num. xii. 5), shrouded the presence of the Angel who led the camp of Israel in the desert. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them." xiv. 19. This acted as a dense vapour by day, and a pillar of fire by night, always leading Israel. On the night of the Exodus, it went behind Israel, giving thick darkness to the Egyptians but light to the ran-

somed. When it halted over the Tabernacle the people halted likewise, xl. 34-38; by it alone the people moved or stayed, and from it God held communion with Moses and Aaron.

Marah, xv. 23. This was the fourth halting place in the wilderness, where the bitter waters were made sweet by a miracle. It has not been yet identified.

Elim, 27, had twelve wells, that is, springs of water, and 70 palm trees. It has not yet been identified.

Manna, xvi. 14, Num. xi. 7, Deut. viii. 3-16, Josh. v. 12, Ps. lxxxviii. 24. This was the food upon which all Israel was miraculously sustained in the desert for 40 years; sent daily, except on the Sabbath when none was supplied, a double quantity having been furnished on the preceding day, which alone kept wholesome when kept more than one day. Its name is derived from *man hu*, "What is this?" the exclamation with which it was first seen. It ceased as soon as Israel entered Canaan at harvest time, but a pot of it was laid up in the sanctuary for a memorial, Heb. ix. 4. A substance called by this name is collected from the leaves of the Tamarisk tree in June, but is, of course, a different thing.

Quails, xvi. 13, Num. xi. 31, Ps. lxxxviii. 27. These are birds still called by the same name, which migrate by night, and sometimes in large numbers. These fell at Kibroth-Hataavah by miracle.

Rephidim, xviii., xix. 1-2, Num. xxxiii. 12. This was the last halting place in the wilderness of Sin before entering that of Sinai. Here the rock was smitten and water gushed out to supply the murmuring people. Here also under Joshua, as their warrior-captain—an office he was afterwards to fill so conspicuously—the Amalekites were overthrown, supported by the prayer of Moses, aided by Aaron and Hur. An altar was built here to commemorate God's threat that he would blot out Amalek from under heaven. The altar was called Jehovah-nissi, the Lord is my standard, referring to

the rod of Moses, which was the standard of Israel during the engagement.

The *Amalekites* were descended from Amalek, grandson of Esau, chief of Edom. They formed a nomad (wandering) tribe, occupying Mount Seir and the wilderness of Sinai, which must, therefore, have had good pasture. At a later date, they discomfited Israel, Num. xiv. 45, but were almost destroyed still later by Saul and David, 1 Sam. xxx. 1.

At Rephidim also Jethro brought back to Moses his wife and two sons, Gershom and Eliezer, and persuaded Moses to appoint rulers over thousands, hundreds, fifties, and tens of the people, reserving only difficult matters for himself to judge.

Sinai. xix. They arrived at Sinai, within three months to the day of their exodus from Egypt. This mountain region, in its highest peaks, rises 10,000 feet above the sea. The particular mountain whence the Law was delivered is called either Horeb or Sinai. It is a matter of argument which is the distinct peak referred to, but Jebel (Mt.) Serbal and Jebel Musa have been long favoured, the latter being the greater favourite of the two. This is a ridge two miles long by one broad, with the valley of the Convent (of St. Catharine) on the east, and a steep rocky *wady* or river bed also on the west, having a plain near two miles long by half a mile broad, the whole neighbourhood being full of good pasturage and water.

The Law. This was the law that was to be the guide of the children of Israel, and to foreshadow the coming Messiah. It was based on the covenant with Abraham, as that had been on the promise to Adam. It accepted many already existing institutions, Deut. xxi 18, and suited itself to the condition of the Israelites at the time, Matt. xix. 7, and was not fully and completely defined till the giving forth of Deuteronomy. As its law-giver was God, so it took notice of every relation of life, daily, national, ceremonial, social, and religious. One of its special

objects was to separate the Israelites from the rest of the world as singled out by God for the fulfilment of the promise of the Redeemer; hence God was their ruler, not an earthly king, as in the nations round about; hence also many of the peculiar injunctions it contained. It is divided into

1. The *Moral Law*, enjoined to all nations, and contained in the Decalogue or Ten Commandments. xx.

2. The *Judicial*, and
3. The *Ceremonial Law* } For the Jews alone.

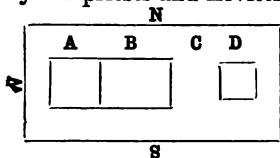
The *Tabernacle* = tent, xxv. 9, xxxix. 32, xxiii. 17, xxxv. 8, xxix. 42, Num. ix. 12, xvii. 7. This was the temporary House of God till the desert was passed through, and the Land of Promise conquered, when it was replaced by the Temple. The pattern was from God, and it served

(1) To contain the ark.

(2) As the place of worship of the priest.

(3) The symbol of God's presence.

Over it rested the pillar of cloud by day and of fire by night, and around it but 2,000 yards from it on every side, the tribes were situated in order, with the Levites between. It was pitched and broken up by the priests and Levites only.



In shape it was rectangular, 30 cubits long by ten cubits wide, made of acacia boards 10 cubits high.

A was the sanctuary or most holy place, square and separated from the rest by B, the veil. Within this were the ark and mercy-seat, and it was entered once a year only, and then alone by the High Priest, on the Day of Atonement. C was the holy place, containing the table of shewbread, the golden candlestick, and the altar of incense, where the priests ministered. Outside the Tabernacle proper was the Court of the Tabernacle, also rectangular, 100

cubits by 50, made of hangings from pillars, entered only from the east. Within this, near the entrance, was the brazen altar of burnt offering, and still nearer the Tabernacle proper the laver.

The whole was a voluntary gift of the people, the artists of the work being Bezalcel and Aholiab.

In or near the ark were the tables of the commandments, the book of the law, the pot of manna, and Aaron's rod that budded—the ark being made of wood plated with gold, and beneath the outstretched wings of the golden cherubim.

The *Golden Calf*. xxxii. This was the image of a young bull, after the fashion of the Egyptian god Apis, made by Aaron out of the jewels of gold brought from Egypt, to serve as a symbol of the Divine preserver—if not as an impersonation of the Deity himself, as the people sacrificed to it. After the custom of Egypt the people mixed their idolatrous worship with licentious play. This was burnt and ground to powder by Moses, and mixed with the water the people drank; and the Levites went through the camp and smote 3000 of the idolaters; whose sin was forgiven at the intercession of Moses.

The *Brazen Altar*. This was made of wood, overlaid with brass, and had a hollow space on the top in which were placed the earth and unhewn stones covered with a brazen grate, upon which the sacrifice was burnt. At each upper angle was a projection called a horn of the altar, and besides were four rings of brass through which the poles were passed to carry the altar. It was completely furnished with all things necessary for the rite of sacrifice, such as flesh hooks, shovels, &c. xxvii.

The *Brazen Laver*. This was a single large vessel of brass, supported on a stand, and made out of what had been brazen metallic mirrors, presented by the women, xxx. 18, xxxviii. 8. In this the priests washed their hands and feet before beginning their

ministrations; as a visible type of the purity of heart necessary in approaching God.

The *Golden Candlestick*, xxv. 31, xxvii. 20, xxxvii. 17, was made after a pattern, of pure beaten gold, and was a talent in weight, or more than 1 cwt. It consisted of a central shaft, with a lamp at the end; and from this shaft, on opposite sides, three branches sprang, at the end of which was a lamp, making seven in all, on one level. The ornamentation was a representation of almond fruit and flowers. It stood before the vail, and was kept "continually" alight, as a type of Divine illumination, except when the tribes were on the march. They were fed with olive oil, a type of the Holy Spirit (see parable of ten Virgins), and had snuffers, &c.

The *Table of Shewbread* was made of acacia wood and overlaid with gold, and stood outside the vail, on the north side of the holy place. It had a raised rim round the edge. It was carried by means of poles passed through rings in it. On this two piles of unleavened cakes of fine flour were offered to God, hence the name shewbread, because it was shewn, or offered to God. On the loaves frankincense was burnt, and near them, on the same table, wine and golden vessels were placed. The old cakes were renewed every Sabbath, and eaten by the priests. xxv. 23.

The *Ark of the Testimony or Covenant*, xxv. 10, xxxvii. 1, was a chest made of acacia wood, overlaid inside and out with gold, with a cornice of gold around the upper part. Above was the Mercy-seat, covered by the outstretched wings of the two cherubim. It was borne by poles fixed in rings at each corner by the priests. This is supposed to have been destroyed by Nebuchadnezzar. xxv. 10.

The *Priesthood*. Melchizedec is the first mentioned priest of the Old Testament; the head of each family, and the chief ruler of each tribe, before the giving the Law on Mount Sinai acting as priest to the family

and tribe. In Egypt, on the contrary, the priesthood was of very ancient date. The priests alone offered up incense, but the Levites assisted at the sacrifices; they kept up the fire on the Brazen Altar, attended to the Golden Candlestick and the Shewbread.

The *High Priest*. Aaron was the first and the office was hereditary in his family, xxviii., xxix. 9-44, being anointed to his office with holy oil, xxx. 22, after having been bathed and solemnly robed, the ceremony lasting seven days. His chief robes were

(1) The *Robe of the Ephod*, worn outside of the tunic, reaching to the knees, and of a blue colour.

(2) The *Ephod*, worn over this, made of white linen, embroidered and girdled.

(3) The *Breastplate*, nearly a foot square, bearing twelve precious stones, engraved each with the name of a tribe, the whole fastened on the Ephod, and hanging from the shoulders by golden chains. xxviii. 15.

(4) The *Mitre*, which bore in front a blue band with a golden plate inscribed "Holiness to the Lord." xxviii. 36.

The High Priest alone could enter the holy place, and that only on the great Day of Atonement. In this respect he was a type of Christ entering heaven.

LEVITICUS.

This book is so called because it contains the laws and rites of which the *Levites* were the ministers.

It contains four principal divisions—

A. Laws concerning *sacrifices*; as *burnt* offerings, i.; *Meat* offerings, ii.; *Peace* offerings, iii.; offerings for *sins of ignorance*, iv.; *Trespass* offerings, v., vi. 1-7; offerings in general, vi. 8, vii.

B. The *Priesthood*—consecration of Aaron and his sons, (punishment of Nadab and Abihu), viii., x.

C. *Purification*, xi.-xxii.

D. *Feasts, vows, gifts, tithes*, xxiii., xxvii.

The Book of Exodus had closed with God taking possession of the Tabernacle; this now describes the worship carried on in it.

The period of time covered in the record is but one month. The whole book is a series of types of Christ, and the way in which these have had their fulfilment is seen in Hebrews, which is the commentary of Leviticus; see Heb. ix. for the great Day of Atonement.

Burnt offering, i. In this the victim was a choice male one, always an animal, which was wholly consumed, denoting that without the loss of life there could be no satisfaction of justice. It was always preceded and accompanied by a thank-offering. They were either Private, which might be offered at any time, or Public; being those of the morning and evening sacrifice; the double on the Sabbath; those of the Feasts of the New Moon, Passover, and Pentecost, Feast of Tabernacles, the Feast of Trumpets, and the great Day of Atonement. The blood was sprinkled round the altar.

Meat offerings, ii, and drink offerings were libations and sacrifices in gratitude for the fruits of the earth, and consisted of flour, corn, oil, and wine, and were generally offered with the preceding.

Peace offerings included *Thank offerings*, which consisted of the offering of a bull, sheep, or goat, which was slain by the offerer himself, the blood being sprinkled round the altar, and the fat burnt, the meat being eaten with the exception of the breast and shoulder, which were the perquisites of the priest. They were sometimes called freewill offerings.

Offerings for sins of Ignorance. These were offered by the High Priest, like the sin offerings, and by magistrates and private persons.

Trespass and sin Offerings consisted of a ewe or she goat, doves, fine flour, a ram, or lamb, in the first case; in the second they were offerings made by the

High Priest for himself, when he had brought guilt upon the nation.

It will be thus seen that all the offerings were selected from the animal and vegetable kingdoms. And with both salt from the mineral kingdom was added as a type of purity. Of animals, there were oxen, sheep, goats, and doves, but not man or fishes.

Purification was an outward act of worship, and a symbol of inward cleansing from sin—everything being purified with blood.

Festivals.—(1) For *Passover*, see p. 38.

(2) *Pentecost* see Part II., New Test., p. 7.

(3) *Feast of Tabernacles*, or the Feast of Ingathering of the harvest, at the conclusion of that labour, lasted for seven days, during which time the people abode in tabernacles or booths, made of tree branches, in Palestine, to commemorate the living in tents in the desert. When the feast fell in the Sabbatical year, the law was probably read day by day to the men, women, and children assembled, Deut. xxxi. 10. The eighth day was a holy convocation.

(4) The *Feast of Trumpets* was held on the new year's day of the nation.

Besides the *annual* feasts was the Feast of the *New Moon*, on the first day of each lunar month, ushered in, like the preceding, by the blowing of trumpets, and kept up by rejoicings.

The *Great Day of Atonement* was the one solemn yearly Fast, in which the sin of man and its sole remedy were brought before the nation. While the people mourned over their sin, the High Priest entered through the veil into the most Holy Place, arrayed in spotless robes of white, making atonement for the sins of himself and the people, by sprinkling of blood and burning of incense. Having done this he resumed his ordinary robes and Sabbath duties. One of the most striking parts of the worship of the day was connected with the *Scape-goat*. Lots were cast over two goats, one was sacrificed to Jehovah,

the other, the scapegoat, received the laying on of hands of the High Priest, who confessed over it the sins of the people, and thus in a figure laid those sins on the head of the victim, which thus typifies Christ as the sin-bearer. The scape-goat was let free into the wilderness.

Nadab and Abihu. These oldest two sons of Aaron went up into the mount with Moses and the seventy elders. Ex. xxiv. 1. In Lev. x. 8 we read that under the influence of strong drink they offered to the Lord unconsecrated fire, for which they were killed by fire from heaven. They were buried in their sacred ephods which were not consumed, and Aaron kept back his father's feelings and held his peace, receiving their punishment in patient resignation.

Vows were (1) *Dedicatory*, devoting persons and objects to the service of God, xxv., xxvii.

(2) *Vows of Abstinence* by which persons refrained from the use of certain things, xxvii.

(3) *Vows of Performance*, undertaking to perform certain acts.

All were voluntary, and if lawful compulsory.

BOOK OF NUMBERS.

This book is so called from the first word in it—numbered, and because it records two numberings of the children of Israel, one at the Exodus and the other on the plains of Moab, just before the entrance into Canaan. It also contains the history of the interval between these—a period of nearly 40 years—and various enactments made.

It may be divided into four principal sections—

A. Preparations for departure from Sinai, in the second year after leaving Egypt, i.-x. 10. The numbering the people, forming them into a camp, appointment of Levites to certain duties, various ceremonies, purification, law of jealousy, Nazarites, blessing, offerings of the priest, the Levites, the Passover.

B. Their Journeys, x. 11-xiv., from Mount Sinai to Moab. Taberah ; sedition of Miriam and Aaron, the spies, Kadesh Barnea.

C. Laws and history, xv.-xix. Korah and company, Aaron's rod, smitten rock, Aaron's death, brazen serpent, Sihon and Og, Balaam, Israel ensnared, numbering the people.

D. The transactions of the last year, xx.-xxxvi.

The narrative is interrupted in some places, and most of the events happened in the first and last years. It is frequently interspersed with portions of Hebrew poetry (vi. 24-26, x. 35, xxi. 14).

The numberings referred to were necessary to keep the people free from any admixture with the neighbouring peoples. God's offers of mercy were made first to all the world, then to the family of Abraham, then to the *Jews*, and at the census every man would have to name his tribe and family.

The First Census. i. This was taken by Aaron, with an assistant from each tribe (except that of Levi, which did not bear arms, and which was to be numbered separately). The average number in each tribe was 50,000 men, above 20 years of age, capable of fighting, making 603,550 in all, without the Levites. Of these, the highest was Judah, 74,600, and the lowest Manasseh, 32,200, but Joseph's two sons put together represented 74,700, or 100 more than Judah, fulfilling Israel's blessing, "Joseph is a fruitful bough ; even a fruitful bough by a well, whose branches run over a wall," Gen. xlix. 22. A captain was put over each tribe, and all were divided into four camps of three tribes each, arranged around the Tabernacle when resting, and in the following order of march, —the east section in the van, behind them the south section, behind these the west camp, and the north in the rear.

On the march, x. ii. At length the Tabernacle was struck, and under God's direction the host renewed its journey, and Jethro (Hobab) went with them to

give Moses his experience of the desert. *Learn* v. 35-36. They were now going from Mount Sinai to Kadesh Barnea, a distance of 165 miles, or about eleven days' journey, to enter Palestine by the south, and not by the east, as in the end was done. They had, therefore, to march through the wilderness of Paran, now called the table land of Et Tih=the wandering—the "great and terrible wilderness," of arid limestone. We know very little of the actual route taken, or the stations occupied, as the names generally are taken from the events that occurred there.

Thus at *Taberah*, = burning, xi., fire consumed the murmurers in the uttermost parts of the camp, probably the mixed multitude who came up with the tribes out of Egypt.

Kibroth-Hataavah=the grave of lust, xi. 4-34. Here the same mixed multitude fell lusting after the good things they had left behind in Egypt, and the Israelites joined them, showing how unfit they were for liberty since they were not ready to make sacrifices for it; and they were smitten with the meat of quails sent yet between their teeth. Here the seventy elders were instituted. Some think this is the commencement of the Sanhedrim, others that the elders ceased with the leadership of Moses, and that the Sanhedrim was unknown till after the return from the captivity.

At *Hazereth*=the enclosures, xii., Miriam and Aaron rose in sedition against Moses on account of his marriage with Zipporah. For this Miriam was stricken with leprosy and excluded from the camp seven days, till she was restored at the prayer of Moses.

Kadesh Barnea. xiii. Twelve spies were sent forth, one from each tribe, of whom Caleb was of Judah and Joshua of Ephraim. These searched the land for 40 days right up the valley of the Jordan to Antilebanon, bringing from the brook Eschol, near Hebron, of the

fruits of the land, borne on a staff between two men, pomegranates and figs, as a proof of the fertility they had seen. But with this report they brought discouragement, saying the people were too strong in walled cities to be overcome; Joshua and Caleb alone encouraging the people. In consequence, the people rebelled, wished to choose a captain to lead them back to Egypt, and threatened to stone Moses and Aaron. God then decreed that the people should wander 40 years in the desert, till that evil generation was dead. The two faithful spies alone being allowed to enter the land, while the faithless ones were slain by a plague. Then the people determined to enter the land, though warned against the attempt, till driven back by the Amalekites, Canaanites, and Amorites. xiv.

From the time of the entrance of the spies into the land to that of the passage of the Jordan, $37\frac{1}{2}$ years elapsed, and of this interval very little indeed is recorded. We are told that the "people abode in Kadesh many days," Deut. i. 46. Among the events of this period are the following:—

The *punishment of Sabbath breaking*, xv. 32-36. This was foretold, Ex. xxvi. 15, xxxv. 2-3.

The *rebellion of Korah, Dathan, Abiram, and Company*, xvi. This was instigated by Korah, a Levite, joined in by 250 princes, who made themselves equal with the priests, and by Dathan and Abiram, who claimed equality, as belonging to the tribe descended from the oldest son of Israel, Reuben. The leaders were swallowed up by an earthquake, and fire consumed the 250 princes. The brazen censers being holy were made into a covering for the Brazen Altar. It appears these rebels were sympathised with by many of the rebellious people themselves; and as these complained of the fate of the wicked, a pestilence was sent among them, which could be stayed only by Aaron, as a type of Christ, making an atonement for the people, and standing between the living and the dead. 14,500 thus perished.

Aaron's rod. xvii. Still further to confirm the priesthood as of divine institution, each tribe presented a rod to the Lord, which was laid up in the Tabernacle. These when brought forth showed that God had accepted Aaron, whose rod for the tribe of Levi, was covered with blossoms, buds, and fruit of the almond, as a type of the "rod of Jesse," and the "Branch," namely, Christ. This was laid up in the ark for a memorial.

Death of Miriam. xx. While the people abode at Kadesh, in the wilderness of Zin, Miriam died, and was buried there.

The Smitten Rock at Meribah. xx. 2-13. When the people murmured for water God told Moses to *speak* to the rock. In anger he struck the rock, and took to himself the glory, saying, "Ye rebels, must ~~we~~ fetch you water out of this rock?" For this God told him he should not enter the Land of Promise.

Edom. From Kadesh messengers were sent to the King of Edom, requesting passage through his land, which was curtly refused; so the people turned aside to Mount Hor.

Aaron's death. xx. 23. In the sight of all Israel, Aaron, Eleazar his son, and Moses, at God's command, went up Mount Hor; and the High Priest's robes and office were conferred upon Eleazar. And Aaron died there, and was lamented by the people 30 days.

Hormah. xxi. Arad, King of the Canaanites, is defeated, and his cities destroyed.

Fiery Serpents. xxi. 4. On the way round Edom the people murmured at the length of the way, when God sent fiery serpents among them. At the intercession of Moses the plague was stayed, the wounded being healed by looking up to a brazen serpent made by Moses, and erected on a pole. This was a type of Christ. "And I, if I be lifted up, will draw all men to me."

Sihon. xxi. 21. Israel requested permission of Sihon, King of the Amorites, to pass through his

land. This he refused, but his army was defeated, and the land of the Amorites occupied from the river Arnon to the Jabbok.

Og, King of Bashan, **xxi. 33**, met with the same fate at Edrei, afterwards in the half tribe of Manasseh (now called Edra), his capital, his land also being occupied by Israel.

Balak, **xxii.**, King of Moab, seeing the fate of the preceding kings, used subtlety, and sent for Balaam to curse the Israelites.

Life of Balaam. He was a Midianite, and is mentioned along with the Midianitish kings. **Numb. xxxi. 8**. He lived at Pethor, in Mesopotamia, and though a heathen, had knowledge of God. When sent for by Balak God forbade him to go at first; and God reproved his self-will on his way with the messengers of Balak by sending an angel to oppose him. He foretold the success of Israel, but suggested to Moab the best way of seducing the people into idolatry. He died fighting against the people of God. **Numb. xxxi. 8**. The four prophecies of Balaam are contained, **xxiii. 7-10, 19-24; xxiv. 4-9, 16-24**.

The Sin of Israel on the Plains of Moab. **xxv.** At Baal Peor the Israelites made unholy alliances with the Moabites, and fell into fornication and idolatry, for which God smote 24,000 with a plague.

The Second Census, **xxvi.**, took place on the plains of Moab.

The Election of Joshua. **xxvii. 12-23**. This took place when Moses went up Mount Abarim to view the Promised Land.

The Defeat of Midian. This is related in **xxxi.**

DEUTERONOMY.

This word means the *Law Repeated*, and gives the title to the book of which it forms the opening words. Beside repeating the law already given, the book contains large additions to it, and to the history of

the children of Israel after their leaving Egypt. At the time this book was given by Moses to the children of Israel, they were on the threshold of the Promised Land, in the Plains of Moab. The concluding chapter cannot, of course, have been written by Moses, but was probably added by Joshua. Not only was the matter of the book delivered to the people in this written form for all future ages, but it was also spoken, to impress the congregation, as by the last words of their leader so soon now to be taken from them. The Book of Leviticus had given them the *mode* and *form*, this gives them the *spirit* of their worship. Moreover, the former generation had passed away, and it was fitting that the present one should solemnly hear the law before their entrance into the Promised Land.

I. Introduction.

1. *Blessings*.—(a) Of peace, i. (b) In war, victory over Edom, Moab, Ammon, Sihon ii., and Og iii.

2. *The Law*.—(a) God its author. (b) Their wisdom. (c) Righteousness its object. (d) Miraculously delivered, iv.

II. Doctrinal.

1. *The Decalogue*.—(a) Obedience, v. vi. (b) Avoid temptations to disobedience, as commerce and foreign marriages, vii.; ingratitude and self-righteousness, remembering their frequent sins, ix., and God's free grace to them, x.

2. *Deductions from the Decalogue*.—(a) *Divine worship*—Its place, manner xii., idolatry xiii., uncleanness xiv., Sabbatical year xv., Passover xvii. (b) *Human conduct*.—Kings xvii., Priests xviii.; Moral, legal, and ceremonial duties, xix., xxvii.

III. Conclusion.

1. *Exhortation to obedience*.—(a) Blessings promised xxviii., (b) Threats denounced, (c) By

memory of God's acts for them xxix.; (d) The Covenant, (e) Encouragement to repentance xxx.

2. *History*.—(a) Joshua appointed leader, xxxi. (b) The law given to the priests. (c) Moses' Song, xxxi., xxxii. (d) The tribes blessed, xxxiii. (e) The view of the Promised Land, xxxiv. (f) Moses' death and burial. xxxiv.

The omissions in this book are principally the laws relating to the Priests and Levites. The outlines of the book at least were to be engraven on stones on the entrance of the people into the land, to serve as incentives to duty, xxvii. 2, 3-8, and in the time when a king should at length rule over them, he was to make a copy of the law and read himself therein, xvii. 18. The law was, moreover, to be read by the priests to all Israel at the Feast of Tabernacles every seventh year, xxxi. 9. One of the most striking features in the Book of Deuteronomy is the prophetic vision it gives of the Jewish nation's future; its prosperity, then fall and punishment; the idolatry and captivity of their kings; their enemies, and the dispersion of the nation.

Character of Moses. Moses lived 120 years, and this period was equally divided into three portions.

(1) The *first* forty years he was learning the wisdom of the Egyptians in the court of Pharaoh.

(2) The *second* forty he was learning the character of the desert, through which he was to lead the Israelites.

(3) The *third* forty was spent in delivering, judging, and instructing his people.

In all these various relations he behaved well—in the first he chose rather affliction with the people of God, his countrymen, than the pleasures of sin for a season, with the Egyptians, among whom he had been brought up.

His chivalrous character, as seen during the second period, in the incident related of his protection to the sons of Jethro from the shepherds, is remarkable.

The last forty years was a constant exhibition of intense love of his countrymen, whom he set above family, for whom he mediated often between them and God, using his last breath to exhort them to obedience.

He was an eminent type of Christ in thus acting as mediator, and deliverer from Egypt.

THE BOOK OF JOSHUA.

The evil generation of the Exodus had died in the desert, and their children, now grown to man's estate, and taught by the discipline of the desert, enter the Holy Land under Joshua, their military leader, who succeeds to Moses, the legislator. This generation is better than the preceding, as we see

(1) From the zeal with which they punished Achan, vii. 24-25.

(2) Their zeal in the matter of the altar set up by the two and a half tribes, xxii. 6.

(3) God's special commendation of them, xxiii. 8, "Cleave unto the Lord your God, *as ye have done unto this day.*"

Now also the Tabernacle finds a resting place at Shiloh, and the observance of the law is strictly carried out.

Contents of the Book. Part I. *The Conquest of Canaan*, i.-xii. II. *Division of Canaan*, xiii.-xxii. III. *Joshua's Death*, xxiii.-xxiv.

In Part I. we have—

- (a) Succession of Joshua to the leadership, i.
- (b) Spies sent to Jericho, ii.
- (c) Passage of the Jordan, iii. and iv.
- (d) Formal taking possession of Canaan, v.
- (e) Jericho taken; Rahab saved alive, vi.
- (f) The trespass of Achan and capture of Ai, vii.-viii. 29.
- (g) The law read on Ebal and Gerizim, viii. 30-35
- (h) The craft of the Gibeonites, ix.

(i) Canaan subdued, x.-xii.

Part II. contains—

(a) Possessions of Reuben, Gad, and half tribe of Manasseh, xiii.

(b) Possessions of Caleb and Judah, xiv.-xv., of Ephraim, and remaining half-tribe of Manasseh, xvi.-xvii.

(c) Tabernacle set up in Shiloh, xviii. 1-10.

(d) Possessions of Benjamin, xviii. 11-28, Simeon, xix. 1-9, Zebulon 10-16, Issachar 17-24, Asher 25-31, Naphtali 32-39, Dan 40-48.

(e) Cities of Refuge, xx.

(f) The Levitical cities, xxi.

(g) Return of the two and a half tribes, and the building of the new altar, xxii.

(h) Joshua's dying charge, xxiii., xxiv. 28, and death, 29.

Part I. Conquest of the Land.

(a) *Succession of Joshua*, i. Joshua was above 80 years of age on the death of Moses, Num. xiii. 14; he had known the trials of Egypt and the desert, and fought for Israel at Rephidim and on the east side of Jordan. He had shown his faithfulness moreover in bringing back a good report of the land to Kadesh. God promised him his special aid, which he afterwards confirmed, v. 13-15, by sending before him the "captain of the Lord's host with a sword drawn in his hand."

(b) *The Spies*. ii. On arriving opposite Jericho with the fighting men of the two and a half tribes of Dan, Reuben, and Manasseh, who were to be afterwards located on the east side of Jordan, Joshua sent out two spies to Jericho, who were entertained by Rahab, who was probably an innkeeper, and whose house was built on the broad wall of the city. Jericho was about six miles from the Jordan, in a broad plain in a grove of palm trees, whence its name—the city of palm trees, Deut. xxxiv. 3, and was on the caravan route from Palestine to Babylonia and Egypt.

Life of Rahab, or Rachab; she was the wife of Salmon and ancestress of the Messiah, Josh. ii. 1, Matt. i. 5. Apparently, she was employed in manufacturing and dyeing linen, as we read of her drying flax on the roof of her house, and having a quantity of scarlet or crimson cord. She is mentioned in the New Testament, "By faith the harlot Rahab perished not when she had received the spies," Heb xi. 31. "Was not the harlot Rahab justified by works?" James ii. 25.

(c) The *Passage of the Jordan*, iii. This is the one and only river of Palestine, all others are merely brooks, leaving mostly dry wadies, or empty water channels in the dry season. It rises in Antilebanon, and after a course of about 200 miles of a winding character, and having passed through the waters of Merom and Sea of Galilee, it empties itself into the Dead Sea. Its name means the "Descender," and it has indeed a very rapid fall, its course being an inclined fall, with frequent rapids, of which there are 27 between the Sea of Tiberias and the Dead Sea, and a fall of 663 feet between the two. It was forded opposite to Jericho, Jos. ii. 7, Judg. iii. 28, but at harvest time, after the melting of the snows of Lebanon, it "overflows all its banks," that is, both its inner and outer ones, for it has double banks. It was also fordable above the confluence of the Jabbok at Bethbara or Bethabara, Judg. vii. 24, and it was here the Midianites and Ephraimites tried to cross, Jud. xii. 6. No bridges, apparently crossed the river, and no regular boats; it also had no towns on its banks, though Jericho, Bethshan, Pella, and Gadara lay within its narrow valley. Its chief tributaries are the Yarmuk or Hieromax, and the Jabbok, both on the left hand.

The people passed over the river bed, the water being a wall on their right hand and the waters on the left flowing on to the Dead Sea, leaving the muddy channel empty. The priests led the way with the ark, the waters cleaving as soon as the soles of their feet touched the water's edge; these stood in the centre of

the channel till all the people had passed over, thus bringing up the rear, when the waters from the right flowed on as usual, iv. 12. Stones were taken from the bed of Jordan, and set up on the dry land, and twelve stones from the dry land were set up in the bed of Jordan, as a memorial of this day.

(d) *Formal possession of Canaan*, v., vi. Fear seized all Canaan at this miracle. At Gilgal the people were circumcised, this rite having been strangely neglected while they were in the desert. Here also the Passover was solemnly celebrated, 40 years after its first institution in Egypt, and on the morrow the manna ceased, God having brought Israel into Canaan at harvest time. Here, moreover, the Son of God revealed himself to Joshua, telling him how to take Jericho, which was "accursed" or "devoted" as the first fruits of Canaan to God. Lev. xxvii. 28.

(e) *Jericho taken*, vi. Joshua cursed the man who should rebuild Jericho, vi. 26, and this was fulfilled in Hiel, who did so in the reign of Ahab, 1 Kings xvi. 34, losing his oldest and youngest sons, Abiram and Segub.

(f) *Trespass of Achan and Capture of Ai*, vii.-viii. 3,000 Israelites set out to capture Ai, but are repulsed with the loss of 36 men. On inquiry of God why this was, lot is ordered to be taken to find out a guilty Israelite, who had taken of the spoil of Jericho, a wedge of gold and a Babylonish garment; the guilty man was stoned and his house burnt. Ai was then taken by the stratagem of a feigned flight of the Israelites, while an ambush seized the city when emptied of warriors.

(g) *The Law read on Mounts Ebal and Gerizim*, viii, 30-35. Joshua next obeys the command given already by Moses, Deut. xxvii. 4, and builds an altar on Mount Ebal, writes thereon the law, which he reads at length to Israel assembled on Ebal and Gerizim, and

then returns to the camp at Gilgal, finishing the *first* stage of the conquest of Canaan.

(h) *The Craft of the Gibeonites*, ix. Gibeon was the chief of the four cities of the Hivites, x. 17, and would have been the next object of attack, as it commanded one of the passes leading into the land. Neglecting to ask counsel of God, the Israelites were cheated into a league with this people; but Joshua made them into a distinct class—the Nethinim—hewers of wood and drawers of water for the house of God for ever.

(i) *Canaan subdued*, x. The kings of Jerusalem, Eglon, Jarmuth, Hebron, and Lachish besiege Gibeon, but are defeated by Joshua in the battle of Gibeon or Bethhoron—hailstones completing their utter rout, while sun and moon stand still at the prayer of Joshua. This was one of the most important battles in the history of the world; it gave the southern half of Palestine to Joshua, and a crushing defeat to the Israelites here would, humanly speaking, have led to their destruction. The pass of Bethhoron was later the scene of the victory of Judas Maccabæus; and of the defeat of the Romans in the final revolt of the Jews.

The Book of Jasher. This is only once more mentioned, 2 Sam. i. 18. It was probably written in verse.

The *North* now confederates to avert a similar overthrow, xi., Jabin, king of Hazor, taking the lead with a numerous army, and cavalry, and chariots. These are at first defeated at the waters of Merom, the horses had their hoof sinews cut, as it was not permitted to the Jews to use them in war. On a second outbreak Hazor is destroyed and the king slain. The land is now at the feet of the conqueror so far as the open country is concerned; but six years are spent in taking single fortified cities, and even then many are left uncaptured. The portions of country, too, in Philistia, Phœnicia, and in Lebanon were not subdued,

though they were nominally apportioned out by Joshua in the division of the land.

Part II. Division of the Land. xiii.—xxiv.

(a) *The Possessions of Reuben, Gad, and the Half Tribe of Manasseh.* xiii. These had already received their allotment on the east of Jordan from Moses. Josh. xiii. 8.

(1) *Reuben*, bounded on the south by the river Arnon, stretching as far north as Jericho, and bounded on the west by the Dead Sea. This had been the kingdom of Sihon.

(2) *Gad*, north of this, over part of Ammon, reaching as far north as the Sea of Chinnereth, bounded on the west by the Jordan. This was divided midway by the river Jabbok, flowing east to west.

(3) *Half Tribe of Manasseh.* This was Bashan, the older kingdom of Og, and reached to Mount Hermon on the north. All three portions were bounded on the east by the indeterminate edge of the desert.

(b) *Possessions of Caleb and Judah*, xiv., xv.; of *Ephraim* and remaining half tribe of *Manasseh*, xvi., xvii.

Caleb received a special inheritance, as promised by Moses, for his faithful report of the land when acting as one of the 12 spies. He drove out the Anakims from Hebron, and his nephew Othniel took Debir, receiving in reward for his bravery the hand of Achsah, Caleb's daughter.

Judah was bounded on the south by the "river of Egypt," on the east by the Dead Sea, and on the north by a line drawn from the mouth of the Jordan to the Mediterranean, passing just south of Jerusalem. This city, however, was afterwards conquered by David, and fell, therefore, to Judah.

(c) *Tabernacle set up at Shiloh*, xviii. 1-10.

Shiloh was on "the north side of Bethel, on the east side of the highway that goeth up from Bethel

to Shechem," Jud. xxi. 19, in the territory of Ephraim. All the while the Israelites kept up their military camp and headquarters at Gilgal, the Tabernacle was set up in the centre of the tribes as in the desert. It is now, however, removed to Gilgal, where it remained to the time of Samuel, 1 Sam. iv. 3. It is here that Joshua having cast lots before the Tabernacle, divides the remainder of the land west of Jordan into seven portions for the rest of the tribes. *Shiloh* is used in Gen. xlix. 10, either as the name of Christ, the word meaning "peaceable," and Christ being styled, Is. ix. 6, "the Prince of Peace," or the text must be translated "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to *Shiloh*," where it refers to Judah taking the lead in war till the ark had been set up at Shiloh.

(d) *Possessions of seven remaining Tribes.*

1. *Benjamin*, xviii. 11-28, north of Judah, south of Ephraim, and west of the Jordan, occupying part of the valley of that river, the plain of Jericho, and the north portion of the mountains of Judea.

2. *Simeon*, xix. 1-9, was allotted a portion of the territory of Judah, whose land was too much for them, and too exposed on the west and south. This tribe was, therefore, on the south frontier, containing 18 or 19 cities, round Beersheba, and bounded on the west by the Mediterranean.

3. *Zebulun*, 10-16, reached from the Lake of Genesareth to Carmel and the Mediterranean (Josephus), bounded on the south by Issachar, and on the north by Naphthali and Asher.

4. *Issachar*, 17-24, occupied the valley of Jezreel (Plain of Esdraelon), or the valley of the river Kishon, having the mountains of Gilboa on the south and Tabor on the north.

5. *Asher*, 25-31, was allotted the fertile plain along the Mediterranean, between Mount Carmel and Sidon, including the district round Tyre, which, however, the tribe never possessed.

6. *Naphthali*, 32-39, lay to the east of Asher, and was bounded on the east by the upper Jordan, the waters of Merom, and Sea of Chinnereth, and on the south by Zebulon.

7. *Dan*, 40-48. The allotment of Dan was at first to the north-west of Judah, in a district occupied by the Philistines. At a later date, being straightened and unable to drive out the Philistines, they made a raid on Laish, near the sources of the Jordan, which they captured and called Dan, see *Jud.* xviii. 2 The portion of Dan was the smallest, as well as the last allotted, though the tribe, with the exception of Judah, was the largest. It was surrounded on three sides by Ephraim, Benjamin, and Judah, and had a western frontier of 14 miles, from Joppa to Ekron.

(e) *Cities of Refuge*, xx. There were three on each side of Jordan—

<i>East.</i>	<i>West.</i>
1. Bezer for Reuben.	1. Kadesh for Naphthali.
2. Ramoth for Gad.	2. Shechem for Ephraim.
3. Golan for Manasseh.	3. Hebron for Judah.

Here those who slew a man unawares might flee for refuge till the death of the high priest.

(f) The *Levitical cities*, xxi. These were 48 in number, with their suburbs, and were divided among the families of the Levites.

(1) The *Gershonites*.

(2) The *Kohathites*.

(3) The *Merarites*.

These also had a tithe of the produce of the land, of which in turn they gave a tithe to the priests.

Of the 48 cities, 13 were for the priests and the rest for the Levites generally; and again of the 48, 6 were cities of refuge. In these homes they became household priests, *Deut.* xii. 19; writers and expounders of the law, *Deut.* xvii. 9; then the teachers and historians.

(g) *Return of the two and a half Tribes*, xxii. Joshua dismissed two and a half tribes with their

spoils to their own possessions. On their way, near the fords of Jordan, they built an altar, or memorial, as a token that they had a part in the common altar of the nation set up before the Tabernacle. The nine and a half tribes think this is meant as an act of idolatry, and sent messengers, one from each tribe, under Phinehas, son of the High Priest, Eleazar, and remind the two and a half tribes of Achan and Baal-peor; while the tribes assemble ready to fight for God against their brethren. They are, however, quite satisfied with the explanation of the two and a half tribes.

(h) *The last days of Joshua*, xxiii.-xxiv. Two more solemn acts are performed by the Hebrew warrior, before "going the way of all the earth," xxiii. 1-4.

(1). He exhorts the people to continue to drive out the Canaanites from among them, warning them against idolatrous alliances, and

(2). He calls a convocation at Shechem, and recounts to the heads of the people their history as a chosen nation, reminding them of the goodness of God and exhorting them not to be led away to idolatry. The people swear obedience to God and return home.

Joshua shortly after died, aged 110, and was buried in his own inheritance at Timnath-serah. Eleazar also died soon after, and the record closes with the highest praise that the nation ever won from God, "Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of Jehovah that he had done for Israel," xxiv. 31.

Life of Joshua, Hoshea, Oshea, Jehoshua, Joshua, or Jesus. He was an Ephraimite, and the son of Nun, 1 Chron. vii. 27, and was 40 years old at the Exodus. He became special minister of Moses, by whom he was chosen to fight against Amalek at Rephidim, Ex. xviii. 9. He went up part of the way with Moses into Mount Sinai; at a later date he was one of the two faithful spies, Num. xiii. 17 and xiv. 6, and was

one of the few spared to enter Canaan that were adults at the Exodus. He was appointed successor to and by Moses, Num. xxvii. 18, from whom he received a charge, Deut. xxxi. 14-23. Under his military conduct, Jericho and Ai were taken, the victory of Bethoron was gained and with it the south half of Palestine; and the north was subdued at the waters of Merom. He divided the conquered land, receiving from the people Timnath Serah in Mount Ephraim as his own portion, where he died and was buried after having made his solemn charge at Shechem.

His is the most stainless life of the Old Testament, nothing is recorded against him. For this reason and as the earthly saviour of his people, he was worthy to bear the name of Christ.

Oshea or Hoshea means "well being," or salvation, Jehoshua, Joshua, or Jesus means "help from Jehovah," or "Jehovah the Saviour."

The Destruction of the Canaanites. These nations had sunk into the grossest wickedness, read Lev. xviii. 24-39, Deut. iv. 4, xviii. 10. Their evil example would, therefore, have dragged the Israelites, as it actually did to a sad extent, into the same idolatry, cruelty, and licentiousness, read Deut. xx. 18, Num. xxv. i, xxxi, 1 Kings xi. 1. They had had, moreover, many opportunities which they had neglected—they were in the first place sprung from Noah and knew the terrible lesson of the Flood, the destruction of Sodom and Gomorrah, the plagues of Egypt, the overthrow of Sihon and Og, and the passage of the Jordan, besides the teaching of conscience.

GEOGRAPHY OF ANCIENT PALESTINE.

This portion of the earth's surface has received several names in the course of its history. It is first mentioned in the Bible in Gen. xii. 5, "And Abram went forth to go into the Land of Canaan;" this name was due to the son of Ham, by whose descendants it was originally partly peopled. At a later date Joseph says, "I was taken away out of the Land of the Hebrews;" this term being due to the *Hebrews*, or *passers over* of the Euphrates, when Abram came from Mesopotamia. In Exodus xv. 14, Moses says, "Sorrow shall take hold on the inhabitants of Palestina;" this name being due to the warlike *Philistines*, who made a settlement on its S. W. shore. Again, in i. Sam. xiii. 19, we find it called "The Land of Israel," from the children of Israel or Judah who inhabited it; while in Isaiah xix. 17, it is similarly termed "The Land of Judah" or "Judea," from one of the tribes. But its most beautiful name is,—the "**Holy Land.**"

Boundaries: Extent.—Palestine lies on the eastern shore of the Mediterranean Sea, and was bounded on the N.E. by Syria, on the W. by the Mediterranean or Great Sea, and on the S. by the Desert of Arabia. Its extent and population varied much at different times, for while Palestine proper was limited on the E. by the R. Jordan, in the time of Solomon the kingdom extended even to the Euphrates. The greatest length from N. to S. is about 185 miles; the breadth increases from N. to S. from 65 to 100 miles; this area includes a surface of about 14,000 sq. miles, or an area nearly twice as large as Wales.

Mountains and Hills.—There is no continuous and well marked mountain axis along which Palestine is constructed, though there are numerous small mountains, hills, and isolated peaks, important more for their historical than their geographical interest. Among these the most continuous is the chain of *Antilebanon* running from N. to S., and being extended through the Desert of Arabia into Mount Sinai. Parallel with

this range ran that of *Lebanon* to the W., the two including the valley of Coelo-Syria, and the upper courses of the R. Leontes and Orontes. On the slopes of Lebanon grew the famous Cedars of which the Temple of Jerusalem was constructed, which were floated in huge rafts from the foot of Lebanon through the waters of the Mediterranean. Mt. Hermon is the highest peak, attaining 10,000 ft. elevation.

Another range is *Carmel*, forming the S.W. bulwark of the B. of Acre, and ending in a high promontory, from the bold outlook of which Elijah beheld the cloud no "bigger than a man's hand" rise from the offing of the Mediterranean.

In the South is the range known as the *Mountains of Quarantana*, lying to the N.E. of Jerusalem, and to the W. of the lower valley of the Jordan, so called as being the reputed scene of our Lord's fast of forty days.

On the E. of the Jordan are the *Mts. of Gilead*, a continuation of Antilebanon, prolonged, with an interruption, in the *Mts. of Abarim*, on the E. shore of the Dead Sea. It was on one of the peaks of the latter range, Pisgah, that Balak built his altars (Numbers xxiii.); and from another, Nebo, that Moses obtained a glimpse of the Holy Land.

A still smaller range was the *Mts. of Gilboa*, on the S.E. side of the plain of Jezreel, where the discomfited Saul perished with his armourbearer.

Besides these ranges, there are the following isolated peaks:—

(a) The Mt. of *Beatitudes* (blessings), from which our Lord is thought by some to have preached the Sermon on the Mt.

(b) The peaks in and around Jerusalem—"The hills stand round about Jerusalem"—viz., the Mt. of *Olives*, in the E., so called from the trees that once flourished there; this is separated from the E. wall of the holy city by the valley of Jehoshaphat, having the Cedron flowing through it. To the S. of this is the Mt. of *Corruption* or *Offence*, where Solomon erected altars to heathen deities. In the city and forming

part of it were Sion, on the S.; *Acra*, to the N. of this; and *Moriah*, to the E., the latter being the site of the Temple.

(c) To the N.E. of the Plain of Jezreel was Mt. *Tabor*, whence Deborah and Barak swooped down on the hosts of Sisera, and where it is supposed the Transfiguration of our Lord took place.

(d) *Ebal* and *Gerizim* were in the centre of the land, having between them the Vale of Nablous, with the city of Shechem in it. Here the blessings and curses of the law were read, and on the latter was built the rival Temple of the Samaritans.

Although there are no very elevated ranges in Palestine proper, yet the surface is pleasantly diversified with hill and dale, and most of it was a land "flowing with milk and honey," during the occupation of the Jews, when we know it was laboriously cultivated, and the very hill-sides were terraced and irrigated by means of cisterns cut out of the rock. At the present day, however, the bare skeletons of the limestone mountains stand naked to the sun, the rains having washed off the soil, so that it is comparatively a picture of neglect and poverty.

Plains.—There are no elevated table-lands in Palestine, firstly because the scale of size of the country could not leave room for large areas of this character, and secondly because there are no great mountain ranges to serve as the fringes or ramparts of such, in the manner we find the Himalayas supporting the Table-land of Thibet.

There are, however, very numerous small plains and valleys, and, though these could not rank as of much geographical importance in any other country, they are historically interesting from their associations. Among these we have—

(a) The Plain of *Jezreel*, or *Esdraelon*, or *Megiddo*. This has been called the "Battle-field of nations," in consequence of the many engagements fought on it; among those mentioned in the Bible we have the discomfiture of Sisera by Deborah and Barak, the over-

throw of the Midianites by Gideon, the defeat of Ben-hadad by Ahab, and of Josiah by the king of Egypt. The plain is flanked by mountains on all sides except where it opens out to the valley of the Jordan.

(b) The *Plain of the Coast* stretches from Carmel to the desert, along the shores of the Mediterranean; the southern part was occupied by the Philistines, and the N. portion was known as the Vale of Sharon, famous for its "roses." The southern part is about 40 miles long from N. to S., and averages 15 miles in breadth.

(c) The *Plain of Jordan* is about 75 miles long from N. to S., with a width gradually increasing from 3 to 12 miles; through the middle flows the Jordan, which overflows "all his banks all the time of harvest," this river having a double valley. The southern portion is known as the Plain of Jericho, on the W.; and as the Plain of Moab, on the E.

Besides these we have the following Valleys:—

(1) *Cælo-Syria*, 90 miles long from N. to S., and 12 miles broad from E. to W.; between Libanus and Antilibanus.

(2) The Vale of *Nablous*, between Ebal and Gerizim, with Jacob's well still pointed out in it.

(3) The V. of *Jehoshaphat*, between Mt. Moriah and Olives, still selected as of old for the burying place of the Jews.

(4) The V. of *Mamre*, near Hebron, containing what is still pointed out as the Cave of Machpelah.

(5) The V. of *Eschcol*, also near Hebron, where grew the famous cluster of grapes, &c., borne by the spies, in evidence of the fruitfulness of the Promised Land.

(6) The *Valley of Salt*, at the S.W. of the Dead Sea, where David, and afterwards Amaziah, discomfited the Edomites.

(7) In the same neighbourhood is the V. of *Siddim*, forming the S. portion of the Dead Sea.

Coast.—The coast-line of Palestine is of comparatively little importance so far as the conditions of

civilization are concerned, for it does not contain a single good natural harbour, and the country could at no time become of great commercial importance, though lying on the shores of the Mediterranean Sea. There are no bays, with the exception of that of Acre, along the whole extent of it. To the N. of Palestine proper, however, the artificial port of Tyre was situated, and this city monopolized nearly the whole of the commerce carried on in that part of the Mediterranean Sea.

Rivers.—The rivers of Palestine all drain directly or indirectly into the Mediterranean and Dead Seas; among the latter are,—the *Jordan*, rising in three sources; this river first flows into the marshy waters of Merom, flowing later on through the Transmission Lake, known as the L. of Gennesareth, L. of Tiberias, S. of Chinnerith, and S. of Galilee. This lake is really part of the valley of the Jordan, and lies 328 ft. below the level of the Mediterranean S. After leaving this lake the Jordan flows with very many windings, and a course of about 200 miles, into the Recipient Lake, known as the Dead, East, and Salt Sea, Sea of Sodom, and Sea of Lot; receiving on its left bank—the *Hieromax* or *Jarmuk*, the *Jabbock*, and the *Arnon*; on the right bank near the mouth it receives the *Brook Oherith*. The student must here note that a Brook in the Bible means a winter torrent, or a stream that leaves a dry *Wady* or river-bed in summer.

The only other stream of importance flowing into the Dead S. was—the Cedron or Kedron.

Flowing into the Mediterranean are—proceeding from N. to S.—the *Kanah*, having its source in the Mts. of Ephraim, and its mouth S. of Cæsarea; the Brook *Besor*, emptying itself S. of Gaza; and on the confines of the desert, the *River of Egypt*.

In countries near or in the tropics wells, springs, and pools are of vital importance, as the sources of rivers and means of irrigation. Among those belonging to Palestine, and mentioned in Scripture, were—the Pool of *Siloam*, in the V. of Jehoshaphat; the

Pool of *Bethesda*, on the flank of Mt. Moriah, inside the city, both associated with miracles of healing; the Pools of *Solomon*, consisting of artificial reservoirs, connected with Jerusalem by aqueducts for water supply; *Jacob's Well*, in the V. of Nablous; and the *Well of the Oath*, at Beersheba, dug by Abraham.

Divisions.—Though the extent of this portion of the earth's surface was so limited, it has been at all times subdivided, and in various manners. The first notice given of it speaks of the ancient tribes among whom it was apportioned, though these probably were not divided from each other by any hard and fast line, the allotments probably varying with the supremacy of the particular tribes from time to time. It will be sufficient to enumerate these with their *probable* sites.

On the E. of the Jordan dwelt in the N. the Geshurites and Gergashites, to the S. of whom lived the Ammonites and Moabites, the Amorites and Midianites, and still further S. the Edomites. On the W. were in the northern portion the Phœnicians (of Tyre and Sidon), the Canaanites and Hivites, Perizzites, Jebusites, Hittites, Philistines, Amalekites, and Kenites. After the conquest of the land by Joshua and his successors, the land was occupied by the following tribes of Israel:—

On the E. of Jordan,—the half tribe of Manasseh, besides Reuben and Gad.

On the W. side,—Asher, Naphtali, Zebulun, Issachar, the other half tribe of Manasseh, Ephraim, Benjamin, Dan, Judah, and Simeon.

Subsequent to the revolt of the ten tribes on the death of Solomon, there were the two kingdoms of Judah and Israel, of which the former comprised the tribe of Judah and the greater part of Benjamin.

After the return from the Babylonian Captivity the country remained as a part of Persia; it thence passed into the hands of the kings of Syria; and afterwards into those of the Romans about a half century before the Christian Era. At the birth of Christ it was thus subdivided (the west of Jordan) into the provinces of

Galilee in the N., *Samaria* in the centre, and *Judea* in the S.; while on the E. were the less well-defined districts of *Abilene*, *Iturea*, *Gaulonitis*, *Trachonitis*, *Decapolis*, and *Perea*.

Towns.—The sites of these must be found on the map and learned by the pupil.

Jerusalem.—This was, and is, the capital of the country, and has been the theatre of the most thrilling events in the world's history. It was first known as Salem, the city of *peace*, being founded by Melchizedek. It fell subsequently into the hands of the Jebusites from whom it derived the name of Jebus, thus giving rise to the hybrid name Jerusalem. This people retained a stronghold in it till it was captured by David. It was destroyed by Nebuchadnezzar but rebuilt after the captivity, and was subsequently entered by Alexander the Great, and taken by the Syrian kings, and lastly by the Romans who set up in it the notorious Herod the Great as king. It was utterly destroyed A.D. 69-70, by the Romans under Vespasian and Titus, but has been subsequently rebuilt, and at present has a population of about 15,000.

Cæsarea was an artificial sea port called after Cæsar Augustus, by Herod the Great; it lay on the coast to the N.W. of Jerusalem, and between Acre and Joppa.

Joppa (Jaffa) was also enlarged by Herod the Great; it lies on the sandy shore of the Mediterranean to the S. of Cæsarea and N.W. of Jerusalem, to which it served as a kind of port.

Capernaum, our Lord's "own city," must have been on the shores of the L. of Tiberias, but where is not known. In the neighbourhood were probably Chorazin and Bethsaida.

Acre, the ancient Accho or Ptolemais, has become important in modern times in connection with the Crusades and the siege it withstood under Sir S. Smith against Bonaparte.

Cana (of Galilee) lay to the W. of the S. of Galilee, nearly half way between that and the Mediterranean S.

Nazareth is situated to the W. of Mt. Tabor, and on "the brow of a hill." This town is intimately connected with the early life of our Saviour. To the S.E. was *Nain*.

Shechem, or *Sichem*, or *Sychar*, (mod. *Nablous*), is in the V. of *Nablous*.

Bethel, N. of Jerusalem, the scene of Jacob's dream; to the E. of it was *Ai* or *Hai*.

Samaria was the rival capital of the ten tribes after the revolt.

Bethany, the home of Martha, Mary, and Lazarus, on the E. side of the Mt. of Olives; close to this was *Bethphage*.

Jericho, the city of palm trees, in the plain of the same name, was situated to the E. of Jerusalem; in the close neighbourhood was *Gilgal*.

Bethlehem (*Ephratah*, or of Judea) to the S. of Jerusalem.

Hebron, (*Mamre* or *Kirjath Arba*), built on a mountain to the S. of Jerusalem; in the neighbourhood is the P. of *Mamre* and the Cave of *Machpelah*.

Lydda, E. of *Arimathea*, to the S.E. of *Joppa*.

Dan, (*Laish*), near the source of the Jordan, and

Beersheba, S. of *Hebron*,—the N. and S. limits of the land.

Jabesh Gilead, *Ramoth Gilead*, to the E. of Jordan.

Sidon, on the Mediterranean, in Phenicia, a seaport.

Sarepta, to the S. of this, also on the coast, and

Tyre on the coast still further S.

The five cities of the Philistines were,—*Ekron*, *Ashdod*, *Gath*, *Askelon*, and *Gaza*. The six cities of Refuge were on the E. side of Jordan,—*Golan* (*Manasseh*), *Ramoth Gilead* (*Gad*), and *Bezer* (*Reuben*); on the W. side of Jordan,—*Kedesh* (*Naphtali*), *Shechem* (*Ephraim*), and *Hebron* (*Judah*).

PART II.

The Book of Judges. Jewish tradition names Samuel as the author of this book; and from xix. 1 and xxi. 25 we find it was written after the beginning of the monarchy; while from i. 21 and 2 Sam. v. 6-8, we know that it was compiled before the accession of David. It gives the history of 14 persons whom God raised up from time to time, but not in regular succession, to deliver Israel. The period covered—from the death of Joshua to Eli—was about 300 years.

CONTENTS. Part I., i.—xvi., narrates the continued conquests of the Israelites, their disobedience, and subjection to the King of Mesopotamia. 1. Othniel is the first judge, and he is succeeded by others to Samson; between each deliverer the people relapsing into idolatry, and therefore being delivered into bondage.

2. Moab subdues the eastern portion of the land, and Ehud delivers the people in the east, and Shamgar in the west. iii. 12-31.

3. Jabin, King of Canaan, with Sisera, subdues N. Israel, which is delivered by Deborah and Barak. v.

4. Midian oppresses N. and E. Israel, from whom Gideon delivers the people. vi.—ix.

5. Tola and Jair are judges. Ammon subdues Israel, from whom Jephthah rescues them. Ibzan, Elon, and Abdon, judges. x.—xii.

6. The Philistines oppress Israel, and Samson *begins* to deliver his people. xiii.—xvi.

Part II. deals with events which happened probably soon after the death of Joshua, viz., the idolatry of Micah, the sin of Gibeah, and punishment of Benjamin. xvii.—xxi.

THE JUDGES. These irregularly arose in times of necessity, transmitting no hereditary right of rule, and assuming no kingly state or authority—the

government being a republican confederacy, each tribe governed by its own elders and princes.

The Conquest of the Land. i. Judah was appointed by God as the first to proceed to conquer the land assigned to the tribes, and chose Simeon to aid that tribe. These accordingly overthrew the Canaanites and Perizzites in *Bezek*, in Judah, the site of which has not yet been identified. Adonibezek, the King of the Canaanites, escaped from Bezek, but was afterwards captured, and died in *Jerusalem*, which was taken by Judah and set on fire. *Hebron* was next captured, and *Debir* (Kirjath-sepher), in the mountains of Judea; the latter place by Othniel, who received Achsah, daughter of Caleb, to wife, as a reward for his valour.

In return Judah assisted Simeon in driving out the Canaanites from Gaza, Askelon, and Ekron; but though they conquered the mountainous districts, they could not compete with the enemies' chariots of iron on the plain.

The other tribes partly continued their conquests, but left many Canaanitish peoples, whom they made tributary. This conduct displeased God, who had told them to make no league with the wicked Canaanites, but to throw down their altars; and an angel was sent to tell them that these should now be as thorns in their sides, and their idols a snare. And when the people heard this they wept, so the name of that place was called *Bochim*, *i.e.*, weepers; and it was near Gilgal.

INTRODUCTION.—And the people of Israel served the Lord all the days of Joshua, and of the elders that outlived Joshua, who had seen all the works of the Lord which He did for Israel. But there arose another generation after them which knew not the Lord, nor yet the works which He had done for Israel. And these forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed the gods of the people round about them, and so

provoked the Lord to anger, and served Baal and Ashtaroth, the gods of the Philistines.

And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers, so that they could not any longer stand against their enemies; and they were greatly distressed.

Yet the Lord raised up JUDGES, which delivered them out of the hands of their enemies; and the Lord was with the Judges, for it repented the Lord because of their groanings by reason of them that oppressed and vexed them. But when the Judges were dead the people followed false gods again, and ceased not from their own doings, nor from their stubborn way. And God said, "I will not drive out any more from before them the nations which Joshua left when he died, that through them I may prove Israel whether they will keep my way to walk therein or not."

So the nations that were left to prove Israel were these:—

1. The FIVE LORDS OF THE PHILISTINES, along the sea-coast. These were very warlike, and were like thorns in the sides of the people.

2. The CANAANITES.

3. The SIDONIANS, who dwelt in and around the trading city of Sidon, on the coast to the north-west.

4. The HIVITES, who dwelt in Mount Lebanon, on the north.

5. The HITTITES.

6. The AMORITES.

7. The JEBUSITES, who dwelt in the mountains where Jerusalem was afterwards built.

These all dwelt in Canaan proper, and besides were the wicked inhabitants of many towns in the tribes of Manasseh, Ephraim, Zebulon, Asher, and Naphtali, with whom the children of Israel made leagues and marriages, though God had said, "Ye shall make no league with the inhabitants of this land, but throw down their altars."

However, from time to time, when the wickedness of

the people became great, God brought in the nations of the countries round about, who dwelt on the other side of Jordan, as the Edomites and Ammonites, to be as thorns in their sides. This sad state of things went on during all the time of the Judges, and afterwards during the time of the Kings, until at last the people were taken into captivity and carried across the Jordan, and beyond the desert into Babylon, for seventy years.

OTHNIEL.

OTHNIEL = "lion of God," Josh. xv. 17, Judg. i. 13, son, *i.e.*, descendant of Kenaz, Caleb's younger brother, who gave him his daughter Achsah to wife, and with her a dowry of the upper and lower springs near Hebron. He delivered Israel from Chushan-Risathaim, King of Mesopotamia, who was allowed to oppress Israel for the worship of Baalim and the groves. And after this the land had rest forty years.

Baal, plur. Baalim, the male divinity, as Ashtoreth was the female, of the Phœnician and Canaanitish peoples, and was the same as Bel of the Babylonians, and like the Roman Jupiter. The worship of Baal was always more or less persistent among the Jews, and was kept up at times with great pomp and ceremony, in splendid temples, by numerous priests, with abundant sacrifices, even human beings, and with abominable licentiousness.

EHUD. III. 12-30.

The first of the principal Judges who delivered Israel was EHUD. And the children of Israel did evil again in the sight of the Lord, so that He strengthened EGLON, King of Moab, against them, who gathered unto him the children of Ammon and Amalek from the other side of Jordan, so that the children of Israel served Eglon eighteen years. But when they cried to God, He raised up Ehud, a Benjamite, a man left-handed, and by him the Israelites sent their tribute to the King of Moab. And Ehud made a two-edged dagger, which he did gird under his

raiment to hide it upon his right thigh, as he was left-handed. And he brought the tribute to Eglon, who was very stout, and sent away the people that carried the tribute, and he said, "I have a secret errand to thee, O king." And Eglon said "Keep silence," while he sent out all that stood by him. Then the king arose out of his seat, but Ehud put forth his left hand and took the dagger from his right thigh, and thrust it into Eglon till the handle went in after the blade, so that he could not withdraw the dagger from his body. Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them, and escaped while the king's servants tarried to go into the king; and Ehud blew the trumpet to call the children of Israel together, and said, "Follow after me: for the Lord hath delivered your enemies, the Moabites, into your hands." So they went down after him, and took the ford of Jordan, which was the only place where the Moabites could cross the river to get into their own land again, and they suffered not a man to pass them.

So Moab was subdued that day under the hand of Israel, and the land had rest eighty years.

And after him was SHAMGAR, who slew the Philistines, six hundred men with an ox-goad, which is a long staff, having a goad at one end to drive the oxen, and an iron blade at the other to clean the coulter of the plough. He also delivered Israel.

DEBORAH AND BARAK. IV. 4—v.

And the children of Israel again did evil in the sight of the Lord when Ehud was dead, and the Lord sold them into the hand of Jabin, King of Canaan, the captain of whose host or army was SISERA, who had nine hundred chariots of iron. And the children of Israel cried unto the Lord. for he mightily oppressed the Israelites for twenty years.

And Deborah, a prophetess, judged Israel at that time, and dwelt under a palm-tree, whither the children

of Israel came up to her for judgment. And she sent and called for Barak, and said unto him, "Hath not the Lord commanded, saying, Go and draw near toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun; and I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitudes; and I will deliver him into thine hand."

And Barak said unto her, "If *thou* wilt go with me then I will go: but if thou wilt not go with me, I will not go."

And she said, "I will surely go with thee: yet the journey which thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman."

So Barak went up with ten thousand men at his feet; and Deborah went up with him.

Then gathered Sisera together all his chariots, even nine hundred chariots of iron, and all the people that were with him, to mount Tabor, near the river Kishon.

And Deborah said unto Barak, "Up! for this is the day on which the Lord hath delivered Sisera into thine hand: is not the Lord gone on before thee?"

So Barak went down from Mount Tabor, and ten thousand men after him; and the Lord discomfited or defeated Sisera, and all his chariots, and all his host, with the edge of the sword, before Barak, so that Sisera alighted down off his chariot and fled away on his feet. But Barak pursued after the chariots and after the host, so that they fell upon the edge of the sword, while Sisera fled away on his feet to the tent of Jael, the wife of Heber.

And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in—come, fear not."

And when he had turned in unto her into the tent, and had lain down to rest, she covered him with a rug or blanket. And he said unto her, "Give me I pray thee, a little water to drink, for I am thirsty."

And she opened the neck of a skin-bottle of milk, and gave him drink, and covered him again. Again he said unto her, "Stand in the door of the tent, and it shall be when any man doth come to inquire of thee, and say, "Is there a man herein?" that thou shalt say "No."

Then Jael took a tent pin, with which the cords of the tent are fastened into the sand, and put a hammer in her hand, and went softly to him, and smote the pin into his temples and fastened it into the ground through his head, for he was fast asleep and weary; so he died.

And behold, as Barak pursued Sisera, Jael came out to meet him, and said, "Come I will shew thee the man whom thou seekest." And when he came into her tent, behold Sisera lay dead, and the tent pin or nail was in his temples.

GIDEON. VI.—VIII.

The next oppressors of the Israelites were the Midianites, who dwelt on the south-east borders of the land beyond the Dead or Salt Sea, but who were wanderers, like the Arabs in that same district at the present day. These came up against Israel with their cattle and their tents as grasshoppers for multitude without number, and entered the land of Israel to destroy it, consuming the increase of the earth, and leaving no sustenance or food, neither goat, nor ox, nor ass.

So, when the people cried unto the Lord in their distress, He sent His angel to remind them that this trouble was the consequence of their sin. An angel also was sent to Gideon, as he was threshing wheat, and trying to hide it from the Midianites, and said, "The Lord is with thee, thou mighty man of valour." And the Lord Himself looked on him also, and said, "Thou shalt save Israel from the hand of the Midianites: have not I sent thee?" But Gideon said, "Where-with shall I save Israel?" behold, my family is poor,

and I am the least in my father's house." So Gideon made an offering to the Lord, and asked for a sign ; and when the offering was presented the angel touched it, and there rose up fire out of the rock whereon it was laid, and consumed the offering. Then was Gideon sore afraid. And the same night God commanded Gideon to overthrow the altar of Baal, and the grove by it in which his father committed idolatry, and to build instead an altar to God, and to burn an offering thereon.

But in the morning when the men of the city saw what had been done, they said, "Bring out Gideon, that he may die for this." But Gideon's father said, "Let Baal plead for himself." So Gideon was called Jerubbaal, which means, "Let Baal plead," in memory of this circumstance.

After this Gideon blew the trumpet, and gathered together the fighting men of the northern tribes against the enemy in the same plain where Deborah and Barak had defeated Sisera; and Gideon sought a sign from heaven, and God sent dew upon a fleece of wool, but kept the ground dry all around ; and then, at Gideon's request, reversed the sign, and kept the fleece dry, but made the dew fall around upon the ground.

And when the host of Gideon rose up early the Lord said, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." So twenty-two thousand of the people were sent hence, and ten thousand only retained. But the Lord said, "The people are yet too many." So three thousand only were retained. And at night Gideon was commanded to go down to the host of the enemy encamped beneath, where all these children of the East lay along in the valley like grasshoppers for multitude, and camels without number, as the sand by the seaside.

And when Gideon was come, behold there was

man that told a dream unto his fellow, and said, "I dreamed a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along upon the ground." And his fellow said, "This is nothing else than the sword of Gideon, for into his hand hath God delivered Midian and all the host."

So Gideon divided his men into three companies, and put trumpets in the hand of all of them, with empty pitchers, and torches within the pitchers, and gave them the battle-cry: "The sword of the Lord and of Gideon." So they descended and came to the outside of the camp of the enemy at the beginning of the middle watch of the night, when all were very drowsy. And all blew their trumpets together and brake the pitchers that held their torches, and shouted out the battle-cry, every man in his place round about the camp. So the enemy woke up in confusion, every man's sword against his fellow, even throughout all the host, and they fled, while Israel gathered together in pursuit and stopped the fords of Jordan.

And Gideon and his three hundred men pursued the flying enemy beyond the Jordan, and besought the Israelites in the city of Succoth on his way for bread for his men, for they were faint. But this was refused by the men of Succoth, and likewise after by the men of Peniel. So when Gideon returned from discomfiting his enemies, he punished those men with briars and thorns for their churlishness. So the four princes of Midian were captured and slain, and their mighty host of a hundred and thirty thousand destroyed.

And seeing this, the men of Israel said to Gideon, "Rule thou over us, and thy descendants." But he said, "Nay, the Lord shall rule over you. But let every man bring the earrings of his prey." And out of these a rich priestly robe was made, but this became a snare unto the people.

And the country was in quietness forty years in the days of Gideon; and he died in a good old age.

LIFE OF GIDEON. Gideon was a man of Manasseh, of Ophrah, on the west side of the Jordan, the youngest son of Joash, an Abiezrite, a mighty man of valour, of noble stature and bearing, but of a very poor family, and himself the least in his father's house, which had fallen in with the worship of Baal, from which Gideon was free.

Gideon, at the summons of the angel, destroyed the altar of Baal, and sacrificed instead to the Lord, and summoned his country to deliverance from Midian. The torches hid in earthen vessels are those now used by the police at night in Cairo. He was buried after his long government in the sepulchre of his father, in the place of his birth. His last act was to cause an ephod* to be placed in his city. This was meant to encourage local worship among his people, but became a snare and an object of worship.

ABIMELECH. IX.

When Gideon was dead the people again turned to worship the gods of the nations round about; and bloodshed, treachery, and discord arose in the state itself. The leading spirit of the times was ABIMELECH, one of the seventy sons of Gideon, who rose up not to deliver Israel from its trouble, but to prey upon it, and be a curse, till his crimes brought down punishment upon his own head.

This bold, bad man first won over to his purpose the men of the city of Shechem, by saying, "Whether is it better for you, either that all the seventy sons of Gideon reign over you, or that *one* reign? *Remember*

* The ephod was at first a robe both of the High Priest in special and of the priests in general, worn on the front and back of the figure, reaching to the knees and girded round the waist. That of the High Priest was of "gold, blue and purple, and scarlet, and fine twined linen," with shoulder pieces and a breastplate, and precious stones, chains, and rings.

also that I am your bone and your flesh." So the men of Shechem gave money to Abimelech, and with this he hired vain and light persons, who followed him as a body-guard. And by means of these he slew all his brethren but the youngest, Jotham, who hid himself. After this Abimelech was made king by the men of Shechem; but Jotham stood on the top of Mt. Gerizim, and put forth the first parable written in the Bible.

JOTHAM'S PARABLE.—The trees went forth on a time to anoint a king over them; and they said unto the *olive tree*, "Reign thou over us." But the olive tree said unto them, "Should I leave my fatness (*referring to the olive oil used for food and sacrifice*) wherewith by me they honour God and man, and go to be promoted over the trees?"

Then the trees said to the *fig tree*, "Come thou and reign over us." But the fig tree said unto them, "Should I forsake my sweetness and my good fruit to go and be promoted over the trees?"

Then said the trees unto the *vine*, "Come thou and reign over us." And the vine said unto them, "Should I leave my wine, which cheereth men of high and low degree, and go to be promoted over the trees?"

Then said all the trees unto the *bramble* (or *thistle*), "Come thou and reign over us." And the bramble said unto the trees, "If in truth ye anoint me king over you, then come and put your trust in my shadow; and, if not, let fire come out of the bramble and devour the cedars of Lebanon."

The *moral* or meaning Jotham sought to teach the people was this: If evil doers conspire together to work wickedly, they generally soon fall out among themselves afterwards. And so it came to pass with Abimelech and the men of Shechem; for the men of Shechem set liers-in-wait for Abimelech when he had reigned three years over them, and they put their confidence in Gaal instead, and went out into the fields and gathered in their vineyards, and trod the

grapes in the winepress to press out the juice, after their custom, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal said, "Who is Abimelech that we should serve him?" So he challenged Abimelech to come out to battle. So Gaal went out before the men of Shechem and fought with Abimelech; but he was defeated, and Abimelech took the city, and slew all the people therein, and beat down the city, and sowed it with salt as a sign that it should remain desolate thenceforth. But the men of Shechem took refuge in a stronghold of the temple of their god, till Abimelech brought branches of trees and set the hold on fire, so that all the men of the tower of Shechem died also—about a thousand men and women.

But the end of Abimelech himself was drawing nigh, for Abimelech quarrelled with the men of the city of Thebez, and encamped against that city, and took it. But there was a strong tower within this city also, and thither fled all the men and women, and gat up to the top of the tower. And Abimelech came unto the tower and fought against it, and went close to the door of the tower to burn it, as he had done the tower of Shechem, with fire. But a certain woman cast a piece of a millstone upon Abimelech's head to break his skull.

So Abimelech called hastily to the young man, his armour-bearer, and said unto him, "Draw thy sword and slay me, that men say not of me a woman slew him." And his young man thrust him through that he died.

Thus God returned the wickedness of Abimelech which he did in slaying his brethren; and God brought a punishment on the heads of the wicked men of Shechem, according to the parable of Jotham, the son of Gideon.

TOLA was judge of Israel for 23 years; a man of the tribe of Issachar. He lived, died, and was buried at Shamir, in Mount Ephraim. x. 1, 2.

JAIR was a Gileadite. He judged Israel 22 years, having 30 sons who ruled over 30 cities in Gilead. He was buried in Camon, on the east of Jordan.

JEPHTHAH. XI.—XII. 7.

Again the children of Israel turned aside from the Lord, and followed the gods of the nations round about, whom the Lord had left to prove them. Again, therefore, they became subject to these, and especially to the Ammonites, who dwelt on the other side of the Jordan, till they put away the strange gods from among them, and served the Lord. Till His soul was grieved for the misery of Israel, and He raised up a new deliverer in the person of Jephthah.

Now Jephthah was living at this time in a strange land, whither he had been thrust out by his brethren. But the elders of the people came to him and his followers, and said, "Come, and be our captain, that we may fight with the children of Ammon."

But Jephthah said, "Why are ye come unto me now when ye are in distress? Did ye not hate me, and expel me out of my father's house? If the Lord deliver the enemy into my hand, shall I be your ruler?" And the elders said "Yes."

Upon this Jephthah sent messengers twice to the King of Ammon, pointing out, from the past dealings of the Israelites towards the people of Ammon, the wrong the latter were doing. Howbeit the king of Ammon hearkened not unto the words of Jephthah which he sent unto him.

Then the Spirit of the Lord came upon Jephthah, and he vowed: "If Thou, Lord, shalt without fail deliver Ammon into my hands, then it shall be that whatsoever cometh forth out of the doors of my house to meet me, when I return in peace, shall surely be the Lord's, or I will offer it up for a burnt-offering." So Jephthah passed over unto the children of Ammon, and the Lord delivered them into his hands, and they were subdued before the children of Israel.

And as Jephthah returned in peace to his house, behold his daughter came out to meet the conqueror with timbrels and dances, like Miriam of old : and she was his only child. But when he saw her he rent his clothes, because of his vow, and said : "Alas, my daughter ! thou hast brought me very low, and thou troublest me, for I have vowed unto the Lord, and cannot go back." And she said, "My father, if thou hast made a vow, do to me according to that which hath proceeded out of thy mouth, since the Lord hath given thee victory over thine enemies." So Jephthah consecrated and set apart his daughter to the Lord.

LIFE OF JEPHTHAH. He was the celebrated Gileadite chieftain, warrior, and deliverer. He judged Israel also for six years. Being the son of a "strange woman," or one not lawfully married to his father, his half-brothers expelled him, when he became captain of a band of freebooters. He led the people east of Jordan against Ammon, and captured from them 20 cities. The victory cost him his daughter, in consequence of his rash vow, which ought to have been set aside. The Ephraimites challenged his right to go to war with Ammon without them, but were terribly overthrown by him. He is included in the New Testament as one "who through faith waxed valiant in fight, and turned to flight the armies of the aliens."

IBZAN, of Bethlehem, probably of Zabulon, was the next judge for seven years. Like Jair he had 30 sons, and in addition 30 daughters. He seems to have been only a civil judge in N.E. Israel.

ELON was probably also a civil judge in the same district for 10 years, being born and having died in the tribe of Zebulun.

ABDON also ruled eight years in the same capacity in the same part, but was born and buried in Pirathon, in the tribe of Ephraim, six miles west of Shechem.

SAMSON. XIII.—XVI.

And the children of Israel did evil again in the

sight of the Lord, who delivered the southern portion of the land into the hands of the Philistines forty years. These were a warlike and determined enemy upon the sea coast of the southern portion of Palestine, who were under the government of the Five Lords of Ashdod, Ekron, Gath, etc. The Philistines were as great a scourge to Israel as the Danes were to the Anglo-Saxons.

xiii. 2. And at this time the angel of the Lord, like a man of God, with a countenance very terrible, came to the wife of Manoah, and told her she should be the mother of the new Judge, who should *begin* to deliver Israel. And no razor was to come upon his head to shave him, for he was to be a Nazarite, or one under a vow, and consecrated to God from his birth. And Manoah besought the angel to appear again to tell him how he was to bring up the child of promise; and he did so, and ascended again into heaven with the flame of the altar on which Manoah had offered sacrifice to God.

xiii. 24. So the woman bare a son, and called him Samson: and he grew up, and the Lord blessed him. And the Spirit of the Lord began to move him at times. And when he was grown to man's estate, he besought his father to bring to him for wife one of the daughters of the Philistines whom he had seen. Now this was against the law to marry out of the tribes of Israel, as his father told him; but the occasion led to his first dispute with the enemies of his country, and the first display of his miraculous strength. For, going down to visit the woman, behold a young lion roared in meeting him; and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, with no weapon in his hand. The next time he passed that way he found the wild bees had made a hive in the skeleton of the lion, and he took of the honey, and did eat. And at the feast Samson put forth this riddle, xiv. 14,

Out of the eater came forth meat,
And out of the strong came forth sweetness.

It was agreed among the guests that the expounder of the riddle should have thirty shirts, and thirty changes of garment, but that if within the seven days of the feast none could declare the riddle Samson should receive the same.

On the last day of the feast the Philistine guests came to Samson's wife, and said, "Entice thy husband that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye invited us to the marriage feast to rob us?"

And Samson's wife wept before him, and said, "Thou lovest me not; for thou hast put forth a riddle unto the children of my people, and hast not told it unto me."

And Samson said, "Behold, I have not told it to my father or mother, and shall I tell it thee?"

However, the strong man was won over by the tears of the weak woman, and he told her, and she told the riddle to her people:

What is sweeter than honey?

And what is stronger than a lion?

Then Samson knew how the guests had found it out, and his anger was kindled, so that he went down to the Philistines and slew thirty of them, and took their apparel, and gave it to those who had expounded his riddle. But Samson's wife was given by the Philistines to his companion whom he had used as his friend. This so enraged Samson that he caught three hundred jackals, and tied them tail to tail, and put torches between their tails, and let them go into the standing corn of the Philistines, and burnt it, and also the shocks, and vineyards, and olives. Upon this the Philistines came up and burnt his wife and her father with fire; but Samson smote them, hip and thigh, with a great slaughter, and then stalked off like an angry lion, and dwelt on the top of a rock.

xv. 9. So the Philistines went up to punish Judah because of Samson; so that his countrymen, instead of rallying round their leader, came to him and said,

“Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? We are come down to bind thee, and deliver thee to the Philistines.”

But Samson said, “As they did unto me, so have I done unto them. Swear to me that ye will not fall upon me yourselves.” So they bound their countryman, with two new cords, and as he came along the Philistines shouted in triumph against him. Thereupon the Spirit of the Lord came mightily upon him, and the cords on his arms were as flax burnt with fire and his bands loosed from off his hands. And he found a fresh jawbone of an ass, and slew a thousand men therewith, and sang—

With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I slain a thousand men.

And at this same place the Lord delivered him from death by thirst by causing a spring to gush forth from the valley.

xvi. Yet, though Samson was so strong he was not strong enough to conquer his own evil passions, and these led him into evil company, and finally to death; whilst the great gift only helped to *begin* to deliver Israel, but never accomplished the deliverance.

On one occasion Samson went down to Gaza, a city of the Philistines, and abode there all night. And his enemies compassed him in, and laid wait for him all night at the gate of the city, saying, “In the morning, when it is day, we will kill him.” But at midnight Samson took the gate of the city, both the doors, and posts, and bars, and all, and carried them on his shoulders to the top of a hill many miles off.

On another occasion he fell into the company of an evil woman, a Philistine, whose name was Delilah, and her countrymen promised her silver if she would find out for them the secret of Samson’s great strength.

And at first he mocked her with saying his strength would depart if he were bound with seven green willow bands; and then he said the same of new cords;

and thirdly, by saying if the hair of his head were woven his strength would depart from him.

But when he grew tired of the woman's tears, he weakly told her his secret: "There hath not come a razor upon my head, for I have always been a Nazarite unto God; if I be shaven, then my strength will go from me, and I shall become weak like another man."

So the woman caused his head to be shaven while in deep sleep: and the Philistines took him and bored out his eyes, bound him with fetters of brass, and made him grind in the prison house. And they made a great sacrifice to Dagon their god, and praised their idol, and said: "Our god hath delivered Samson our enemy into our hand." And it came to pass, when their hearts were merry, they called for Samson to make sport of him. Now the hair of his head had begun to grow again. And he said to the lad that held him by the hand, "Let me feel the two pillars by which the house is supported." Now the house was full of men and women; and all the lords of the Philistines were there; and upon the roof about three thousand men and women.

And Samson cried to God: "O Lord God, remember me, I pray thee, and strengthen me only this once, that I may be avenged of the Philistines." And Samson took hold of the two pillars, and bowed himself with all his might; and the house fell upon the lords, and upon all the people there.

LIFE OF SAMSON. Samson was the son of Manoah, of Zorah, in the tribe of Dan, on the border of the Philistines, now an Arab village named Sorah. His birth was foretold to his long childless mother by an angel. He was a Nazarite. (Numb. vi.) He judged for 20 years, and only in the south and south-west; and his great strength was given him to *begin* the work afterwards completed by David, his closing days being contemporary with the beginning of Samuel's office. His life was tainted by his vices and weaknesses, and these met with a terrible retribution.

PART II. *An account of Micah's idols, and of their theft by the Danites. xvii., xviii.*

The crime of the Benjamites of Gibeah, and the civil war, in which Benjamin was almost destroyed.

LIFE OF MICAH. Micah was a man of Mount Ephraim. The Danites passed through the land on a marauding expedition, and they seized the images of Micah, and took away from him the Levite whom he had consecrated as his priest. They also seized the city of Laish, which they thenceforth called Dan.

For the crime of the men of Gibeah, read xix.

The Civil War. xx. All the Israelites except Benjamin, numbering 400,000 fighting men, assembled at Mizpeh against Gibeah and against Benjamin, who defended the wickedness of the men of that city. At first the Benjamites slew 22,000 men of Israel, and then 18,000 in a second battle; but by means of an ambush the Benjamites were smitten in a third engagement, and 25,000 slain, besides 18,000 and 5000 and 2000 after the burning of Gibeah. The men of Israel also vowed to make no intermarriages with the Benjamites, so that the tribe was threatened with extinction, until the maidens of Jabesh Gilead were captured, and given in marriage to the Benjamites.

The whole of this period referred to in Part II. shews the lamentable depravity into which the people had fallen through their idolatry, and the record of the Book of Judges concludes with the significant remark, "In those days there was no king in Israel; every man did that which was right in *his own eyes*." xxi. 25.

THE BOOK OF RUTH.

INTRODUCTION.—This short book is supposed to have been written by Samuel, and is the link between the Book of Judges and the Book of Samuel, and shows us how Ruth, a Moabitess, became the wife of Boaz, an ancestor of David, and thus of Christ.

The book first gives us an account of Naomi, who

leaves Canaan for Moab, and returns unto it with Ruth, her daughter-in-law. We next have the interview of Boaz with Ruth, and their marriage, with the genealogy of David. We find here touching and beautiful examples of faith in God, piety, patience, humility, industry, and kindness, and sweet pictures of lowly life in which these graces are exhibited.

i. Now it came to pass in the days when the Judges ruled, that there was a famine in the land of Canaan. And Elimelech and his two sons died, leaving Naomi with her two daughters-in-law, whom her sons had married in Moab.

And Naomi heard that the Lord had visited his people, and given them bread; and she said to her two daughters-in-law, "Return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead and with me." Then she kissed them, and they lifted up their voice and wept; but Ruth clave to her, and said, "Intreat me not to leave thee, for whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried. Nought but death shall part thee and me."

So about the beginning of barley harvest Naomi and Ruth came to Bethlehem, which meant truly to them, "The house of bread." And all the city was moved about them, and said, "Is this Naomi, (pleasant)?" But she said, "Call me not Naomi, call me Mara (bitter), for the Lord hath dealt very bitterly with me. I went out full, and He hath brought me home again empty."

ii. And Ruth said, "Let me go to the field and glean." So she gleaned in the field of Boaz, a kinsman of Naomi, and a mighty man of wealth.

And Boaz greeted his reapers, saying, "The Lord be with you." And they returned the salute, saying, "The Lord bless thee."

And when he saw Ruth he said to her, "Go not to

glean in another field, but abide here fast by my maidens; and when thou art athirst go unto the vessels and drink. For it hath been fully shewed to me all that thou hast done to thy mother-in-law since the death of thine husband, and how thou hast left thy father and mother and thy native land to come to a strange people. The Lord recompense thy deed, and a full reward be given to thee of the Lord God of Israel, under whose wings thou art come to trust. At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And he reached her parched corn, and she did eat.

And Boaz commanded his young men to let her glean among the sheaves, and to let fall some handfuls on purpose for her. So Ruth gleaned till evening, and then threshed the wheat she had gleaned, and took it and what she had spared from dinner to Naomi.

iv. Now there was a kinsman yet nearer to Ruth than Boaz, and according to the law of the Jews he had the first right to take Ruth to him for wife, but if he willed to give up this right Boaz might take her. But in the presence of the people at the gate of Bethlehem the nearer kinsman gave up his right, so Boaz took Ruth, and she was his wife. And the women of the city said to Naomi, "Blessed be the Lord which hath not left thee this day without a kinsman. And he shall be unto thee a restorer of life, and to nourish thy gray hairs; for thy daughter-in-law, that loved thee, is better to thee than seven sons, and hath borne a child." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And they called his name Obed; he is the father of Jesse, the father of David, and Jesus Christ was the son of David.

Ruth is one of the four women whose names are inserted in genealogy of Christ by St. Matt. i. 5, the others being Thamar, Gen. xxviii. 6; Rachab, Josh. ii.; and Bathsheba, 2 Sam. xi. 2.

THE FIRST BOOK OF SAMUEL.—ELI.

The two Books of Samuel were anciently included in one, being divided in the Septuagint. They are also known as the First and Second Books of Kings, containing, as they do, records of the first kings of Israel, Saul and David. They were either written by Samuel, 1 Sam. i. 24, and continued by the prophets Gad and Nathan (1 Chron. xxix. 29), or compiled at a later period from annals left by these. The first book gives the history of the last two judges, Eli and Samuel, who were priests and not warriors, as the other judges had mostly been.

INTRODUCTION.—This book continues the history of the Judges, the last of whom were the priests, Eli and Samuel. It then relates the history of Saul, the first king, and the election of David to succeed him, describing the latter's trials from the jealousy of Saul.

The book may be divided into three periods :

- (1) The events in the judgeship of Eli.
- (2) The events between Eli's death and Samuel's resignation.
- (3) The reign of Saul.

The first part comprises the following events :—

The birth of Samuel ; Hannah's thanksgiving ; Eli's sons ; Call of Samuel ; Capture of the ark, and death of Eli.

BIRTH OF SAMUEL. i. 20. Now there was a certain man whose name was Elkanah, and whose wife, Hannah, had no children. And this man went up out of his city yearly to worship and sacrifice unto the Lord of hosts in Shiloh, according to the law. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there, and Eli sat upon a seat by a post of the temple of the Lord.

And Hannah was bitter of soul, and prayed unto the Lord, and wept sore, and made a vow to God : "O Lord of hosts, if thou wilt give unto thine handmaid a man child, then will I give him unto the Lord

all the days of his life, and there shall no razor come upon his head." Now Eli marked her mouth, for her lips only moved, but her voice was not heard, so that Eli thought she had been drunken, and said, "Put away thy wine from thee." But Hannah said, "No; I am a woman of sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. And he said, "Go in peace; and the Lord grant thee thy petition."

And God gave Hannah a son, and she called him Samuel, which means *Asked of God*. And when he was weaned she took him with an offering to the House of the Lord to Eli, saying, "Lo, I return the child, whom I obtained by my petition, to the Lord as long as he liveth." And she also broke forth into a song of thanksgiving, like Mary did after her in the Magnificat. And the child did minister unto the Lord before Eli the priest. Moreover, his mother made him a little coat, which she brought from year to year, when they came up to offer the yearly sacrifices. And the child Samuel grew before the Lord, and was in favour with God and man.

CALL OF SAMUEL. iii. 4. And it came to pass at that time, when Eli was laid down in his place, and ere the lamp of God went out in the temple of the Lord where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel, and he said, "Here am I." So Samuel went to Eli, thinking it was his voice, and this was done three times. But at the fourth time Samuel answered the Lord as Eli bade him: "Speak, Lord, for thy servant heareth."

And then God told Samuel He would punish the house of Eli because his sons were vile and he did not restrain them, so that for their violence men disliked to make their offerings to the Lord because of their bad priests. And though God had told Eli himself that all the increase of his house should die in the flower of their age, and Hophni and Phinehas should fall both in one day, yet he had restrained them not.

But Samuel lay until the morning, and opened the doors of the house of the Lord, and feared to show Eli the vision; but when he was asked by Eli he told him every word, and hid nothing from him. And Eli said, "It is the Lord, let Him do what seemeth Him good."

The punishment was not long delayed, for the Philistines put themselves in array against Israel, and Israel was smitten before the Philistines, and four thousand of them slain. But though the people had ceased to put their trust in God, they foolishly put their faith in His ark instead, and fetched it into the host that it might save them from their enemies. For a moment the shouts that hailed the coming of the ark frightened the Philistines, but again they joined battle, and thirty thousand men of Israel, Hophni and Phinehas among them, were slain, and the ark of God was taken. And a man came out of the army with the news, having his clothes rent and earth upon his head, to Eli, sitting on a seat by the wayside watching, for his heart trembled for the ark of God. And all the city cried out at the dreadful news. And the man told it to Eli, and when he made mention of the ark of God, Eli fell from off the seat backwards and brake his neck, for he was ninety and eight years old and heavy, and had judged Israel forty years.

THE ARK OF GOD. v.

From the death of Eli to Samuel's resignation.

The Philistines chastised for retaining the ark; restoration of the ark; Bethshemesh punished; Israel repents; the Philistines are subdued; Samuel's government; his sons; a king asked; Saul anointed; his defeat of the Ammonites; Samuel's resignation.

And the Philistines took the ark of God to the city of Ashdod, and set it up by their idol in the temple of Dagon; but, behold, on the morrow Dagon was fallen upon his face to the earth before the ark

of the Lord. This occurred again when the idol had been set up again, so that the image was broken. Moreover, the Lord sent a plague upon the men of Ashdod for retaining the ark ; so that they said, "The ark of the God of Israel shall not abide with us ; for His hand is sore upon us, and upon Dagon our god." The ark was accordingly sent to the Philistine city of Gath, but here it brought the same plague with it as at Ashdod ; as was the case also at Ekron.

Hereupon the Philistines returned the ark to the children of Israel, together with an offering to appease the anger of the Lord. And as the ark entered the land of Israel the reapers were reaping their wheat-harvest in the valley ; and they lifted up their eyes and saw the ark, and rejoiced to see it. And the oxen that drew the ark stood still by a great stone ; so they clave the wood of the cart and offered the kine a burnt offering to the Lord.

But the people of Bethshemesh looked into the ark, not remembering that it was sacred to God, and were smitten by the Lord ; so that they caused it to be removed thence to Kirjath-jearim, where it abode for twenty years.

And Samuel called the people together to Mizpeh, vii. 7, to a solemn fast on account of their sins. But the Philistines thought they had risen in revolt, and gathered an army against them, so that the children of Israel cried to Samuel, "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." And while Samuel was offering the sacrifice and praying, the Philistines drew near to battle against Israel. But the Lord thundered with a very great thunder on that day upon the Philistines, and discomfited them, so that they were smitten before Israel, and were subdued, and came no more into the coast of Israel all the days of Samuel.

And it came to pass when Samuel was old he made his sons judges over Israel, viii. ; but they walked not

in the ways of their father, but turned aside after gain, and took bribes to pervert justice. So the elders of the people came to Samuel and said, "Make us a king to judge us like other nations."

But the thing was evil in the eyes of Samuel, and he prayed unto the Lord; and the Lord said, "Hearken unto the voice of the people, for they have not rejected thee, but me, that *I* should not reign over them: notwithstanding, when thou hast solemnly protested against them, thou shalt show the manner of the king that shall reign over them."

Samuel accordingly pointed out to the people that a king would take their choicest men for his servants, and their property for his revenue, and then, said he, "Ye shall cry out in that day because of your king which ye shall have chosen, but the Lord will not hear you in that day."

Nevertheless, the people refused to hear the voice of Samuel, and said, "Nay; but we will have a king over us, that he may judge us, and go out before us, and fight our battles." So Samuel hearkened to their voice.

THE ELECTION OF SAUL AS KING. ix.

THE REIGN OF SAUL. His wars with the Philistines and Amalek; his rejection; David anointed; Goliath and the Philistines defeated; Jonathan and David are friends; Saul's jealousy; David persecuted; flees to Ramah, Nob, Gath, Adullam; Priests of Nob slain; David rescues Keilah; he flees into the wilderness; Saul pursues; escape to Gath; war with the Philistines; the witch of Endor; Ziklag burnt; David defeats the Amalekites; the Philistines defeat the Israelites; Saul and his sons slain. xiii.—xxxi.

Now there was a man whose name was Kish. He had a son called Saul, a choice and goodly young man, higher than the rest of the people by a head. This was the man whom the Lord appointed to be king; and to bring it to pass He caused the asses of

Kish to be lost. So Saul sought his father's asses; but when he could not find them he came to Samuel, as the seer or prophet, to find from him the way he should go. And Samuel had been forewarned of his coming by the Lord, and of his election. So when Samuel saw Saul, he said, "Thine asses are found. And on whom is all the desire of Israel? Is it not on thee?" But Saul said, "I am a Benjamite, the least of the tribes of Israel, and my family the least of all those of my tribe. Wherefore then speakest thou so to me?"

But Samuel took Saul to dine with him, and gave him the choicest portions of the feast; and afterwards talked with him upon the flat top of the house. And on their way home, Samuel took a vial of oil, poured it on Saul's head, and anointed him king. And he also gave Saul a sign that what he had done was by the command of God to His prophet.

And then was Saul's heart turned by God, and the Spirit of God came upon him, and he prophesied with the company of prophets.

And Samuel called the people together unto the Lord to Mizpeh, and said, "Thus saith God, Ye have rejected God, and said, Nay, but set a King over us. Now, therefore, present yourselves before the Lord."

And when they cast lots to see from what tribe the Lord would select their king, the tribe of Benjamin was taken, and out of this the family to which Kish belonged, and of this Saul was taken; but when they sought him he could not at first be found, for he had hidden himself. But they fetched him, and Samuel said, "Se ye him whom the Lord hath chosen, that there is none like him among all the people."

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord, and all the people went every man to his house; but some said of Saul, "How shall this man save us?" And they despised him; but Saul was as though he had been deaf.

The occasion that was to prove Saul's fitness for being king was not long wanting. xi. For Nabash the Ammonite encamped against Jabesh-Gilead, and consented to make terms only on condition of putting out the right eyes of the men of that city if within seven days no help came to them from their brethren, the children of Israel. And when Saul heard these tidings, as he was coming after the herd out of the field, the Spirit of God came upon him, and he took a yoke of oxen and cut them to pieces, and sent them throughout all the coast of Israel by the hands of messengers, saying, "Whosoever cometh not forth to me, so shall it be done unto his oxen;" and the people came out as one man.

And Saul fell upon the Ammonites, and scattered them, so there were not left two of them together.

And the people said, "Who is he that said, 'Shall Saul reign over us?' Bring the men that we may put them to death." And Saul said, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel."

So the people all went to Gilgal and renewed the kingdom there, offering sacrifices and rejoicing greatly.

SAMUEL'S RESIGNATION OF HIS OFFICE AS JUDGE. xli.

And Samuel, before laying down his office, challenged the people: "Behold, here I am. Witness against me before the Lord, whose ox or ass have I taken, whom have I defrauded or oppressed? and I will restore it to you."

And the people said: "Thou hast not defrauded nor oppressed us, nor taken ought of any man's hand, as God is witness."

Then Samuel shewed the people how God had dealt mercifully with them that day, and said: "Behold the king whom ye have chosen. If ye will fear the Lord, and serve Him, then shall both ye and your

king be after the Lord your God; but if ye rebel against the commandment of the Lord your God, the hand of the Lord shall be against you. Moreover, as for me, I will not cease to pray for you, but I will teach you the good and right way. But if ye shall still do wickedly, ye shall be consumed, ye and your king."

And in witness that the Lord was with Samuel, He sent great thunder and rain that day, though it was wheat-harvest, when in that country such are not met with at that time of the year.

SAUL REJECTED. XIII.

And when Saul had been king two years he called all the people together against the Philistines to Gilgal; and the enemy came up as the sand which is on the sea shore for multitude, so that the Israelites hid themselves in caves, and in thickets, and in rocks and in high places and pits; and others fled across the river Jordan.

When at last Samuel delayed to come as he had promised, to offer the sacrifice, Saul took upon himself to act as priest, and himself offered the burnt-offering. And as soon as he had done so Samuel came near, and said, "What hast thou done? Thou hast done foolishly; thou hast not kept the commandment of the Lord; and now thy kingdom shall not continue, for the Lord hath sought Him a man after His own heart to be captain over the people."

At this time the people were so subject to the Philistines that there was no smith allowed in Israel, lest they should make themselves swords or spears, but every man was forced to go to the Philistines to sharpen even his agricultural implements.

And Jonathan, Saul's son, went down against the Philistines, and smote some of them; and confusion sprung up in their camp, so that every man's sword was against his fellow, and there was a great discomfiture.

Now, Saul had made a vow "Cursed be every man that eateth any food until evening, that I may be avenged upon mine enemies." But Jonathan had not heard the charge, and took of the honey that flowed from a hive of wild bees. And when this was made known unto Saul, he said, "Thou shalt surely die, Jonathan." But the people rescued him, that he died not.

Then came the word of the Lord to Saul, through Samuel: "Go and smite Amalek, and utterly destroy all that they have, and spare them not; man, woman, and child; ox, sheep, camel, and ass." So Saul smote Amalek, but spared Agag their king, and the best of the sheep, of the oxen, and of the fatlings and lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.

And God said, "It repenteth me that I have set up Saul king; for he is turned back from following me, and hath not performed my commandments." But when Samuel came to Saul, the latter said, "I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and this lowing of the oxen? The Lord sent thee utterly to destroy the sinners, the Amalekites. Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying His voice? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

And as Samuel turned about to go away, Saul laid hold upon the skirt of his mantle to make him stay, and it rent. And Samuel said, "The Lord hath rent the kingdom of Israel from thee this day, and given it to a neighbour of thine that is better than thou. And also the Strength of Israel, the Eternity, will not lie, for He is not a man that He should repent."

And Samuel himself put Agag to death as a public murderer; and came no more to see Saul to the day of his death, nevertheless he mourned for Saul.

LIFE OF SAMUEL. Samuel means "asked of the Lord." He was the son of Elkanah and Hannah, promised in answer to the mother's long and silent prayers, and dedicated by her as a Nazarite to God's service from his birth. He was early placed under the care of the aged High Priest, Eli, to be trained up in the service of the Tabernacle at Shiloh, keeping the doors and lamps. He was early called by God, but for 20 years after the death of Eli no further mention is made of him till he appeared at Mizpeh, where the Philistines were overcome with thunderings from heaven. Here he erected the stone of "Ebenezer"—(help from the Lord)—to celebrate God's help to Israel, judging Israel thenceforward. He was also a prophet, and the first of them, as well as the founder of the School of the Prophets. He anointed both Saul and David. He died about four years before the overthrow of Saul and Jonathan at Gilboa, all Israel lamenting him.

THE ELECTION OF DAVID.—GOLIATH.—xvi.

And Samuel came down at God's command to Bethlehem, and called for the sons of Jesse; and David, the youngest, was keeping the sheep. But when Samuel had seen all the others, David was sent for, and Samuel anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward, but departed from Saul, while Satan plagued him instead.

Then, to soothe the evil Spirit, Saul, at the advice of his courtiers, sent for David to play the harp, who soothed the King, so that David was made the king's armour-bearer.

xvii.—And the Philistines gathered themselves against Israel, and their champion, the giant Goliath, challenged the army of Saul, bidding them choose a

man to fight with him; so that all were greatly dismayed. And David was sent by Jesse to the camp of his countrymen, to take bread, cheese, and parched corn to his three brothers that were in the army of Israel. But when he heard the giant's challenge, and inquired what the king had promised to the man that should kill him, his eldest brother grew jealous, and said, "Why camest thou, leaving those few sheep in the wilderness? I know thou art proud, and hast come down to see the battle."

But Saul sent for David, and David said, "Let no man's heart fail because of Goliath, for thy servant will go and fight with him." But Saul said, "Thou art but a youth, and he a man of war from his youth." But David replied, "I kept my father's sheep, and there came a lion and a bear and took a kid out of the flock, and I slew both the lion and the bear; and this Philistine shall be as one of them for defying the armies of the living God; for the Lord that delivered me out of the paw of the lion and bear will deliver me out of the hand of this Philistine."

And Goliath disdained the ruddy youth with the fair countenance, and said, "Come to me, and I will give thy flesh to the fowls of the air and the beasts of the field." But David said, "Thou comest to me with sword, and spear, and shield; but I come in the name of the Lord of hosts. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and He will give you into our hands." So saying, David hasted and ran to meet the Philistine, and slung a stone and smote Goliath in the forehead, so that he fell down dead. And David ran and stood upon the Philistine, and with his sword cut off the wearer's head.

And when the Philistines saw their champion was dead they fled, and David was brought, with the head of Goliath in his hand, to the tent of Saul. And the women came out of all the cities of Israel to meet King Saul with music, singing—

Saul hath slain his thousands,
And David his ten thousands.

But Saul was very wroth because they gave the greater praise to David, and said, "What can he have more but the kingdom?" and he eyed David from that day and forward. And on the very morrow, whilst David played the harp to soothe the king, the evil spirit came upon Saul, and he cast a dart at David twice to slay him; but the Lord was with him.

xviii.—The soul of Jonathan was knit to the soul of David in love; and these two made a covenant together; and their love surpassed the love of women: but Saul tried to ensnare David, and get him slain by the Philistines, giving him his daughter to wife, on condition that he should slay one hundred of the Philistines. But David and his men slew two hundred, and escaped death themselves; so that Saul was yet the more afraid of David, and became his enemy continually.

TRIALS OF DAVID.—xix.

And Saul commanded Jonathan and all his servants to slay David; but Jonathan informed David of his danger, and he also turned aside for this time his father's anger, saying, "David put his life in his hand and slew the Philistine; wherefore wilt thou then sin against innocent blood to slay David without a cause?"

But soon after Saul again cast a dart to slay David: and David had to escape for his life out of his own house through the window to Samuel. And David and Jonathan renewed their oath of friendship to each other, and Saul was very angry, and said to his son, "As long as the son of Jesse liveth upon the ground thou shalt not be established nor thy kingdom. Send and fetch him unto me, for he shall surely die." But when Jonathan refused, Saul cast a dart at him to slay him also.

xix. 18. And David fled from Saul to Samuel at

Ramah, and told him all that Saul had done to him. And Saul sent messengers three times to take David, but the messengers were filled with the Spirit of God, and began to prophesy, as did Saul himself when he went in person to pursue David.

xx. And David met Jonathan, and the two friends renewed their covenant of amity together, and David swore to respect the life of Jonathan when he should come to the throne, and in return Jonathan made David aware of Saul's intended attempt to kill David.

And David fled to Nob, where Abimelech (Abiah or Abiathar, Mark ii. 26) was in the priests' city, and received from him in his distress the shewbread, which had been removed from the table of shewbread; and the sword of Goliath.

For this Saul commanded Doeg the Edomite, and he slew the priests and all belonging to the city of Nob, except Abiathar, the son of Abimelech, who escaped to David.

So David fled to the King of Gath, and pretended to be mad; for the servants of Achish, King of Gath, pointed out that David was he who had slain Goliath; and from thence he escaped to the cave of Adullam, and all the poor and the oppressed came to him there till he was captain over about four hundred men. And Saul hunted David to kill him. Notwithstanding his own troubles, David had an eye to those of his country, and when he heard the Philistines had invaded the land and robbed the threshing floors, he went to the rescue of his countrymen and saved them, and dwelt in Keilah. Yet did not this touch the heart of Saul, but he said, "He is shut in and delivered into my hand by entering a town that hath gates of brass." But David escaped into a wood, and there he met Jonathan, who strengthened him, and said, "Fear not; thou shalt be king over Israel, and I shall be next unto thee."

And while Saul was again pursuing David, and they were on opposite sides of the same mountain,

David was saved by the Philistines entering the land and drawing off Saul in pursuit. But when he had driven off the enemy he returned against David, and passed into a cave alone, where David and his men were hid. And David arose and cut off the skirt of Saul's robe privily, but said to his servants who urged him to kill Saul, "The Lord forbid that I should stretch forth my hand against the Lord's anointed." But when the king rose up and went his way, then David shouted to him, "My lord, the Lord delivered thee to-day into mine hand in the cave; and some bade me kill thee, but mine eye spared thee. Moreover, my father, see the skirt of thy robe in mine hand, and know I have not sinned against thee, yet thou huntest my soul to take it. The Lord judge between thee and me, and plead my cause and deliver me out of thy hands." And now the heart of the king was touched, and peace was made between Saul and David.

The truce, however, was a very short one, for Saul again set forth in pursuit of David; and behold Saul lay sleeping in his tent, with three thousand men around him, and his spear was stuck in the ground at his head. And David came down by night into the midst of the camp, and took away Saul's spear and the cruse of water at his head, while a deep sleep from the Lord was fallen upon them there. Then David stood on the top of a hill, and cried, "See where the king's spear is, and the small cruse of water that was at his head. Why doth the king pursue after me, and what evil have I done that I am hunted as a partridge in the mountains? The Lord delivered thee into my hand to-day, but I would not touch the Lord's anointed. Behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord." So Saul again made friends with David.

But David said in his heart, "I shall now perish one day by the hand of Saul. Let me escape into the

land of the Philistines." So he and his men went to the King of Gath, who gave him the town of Ziklag to dwell in. And from thence he made war against the old Canaanites of the land ; but the King of Gath thought he was fighting against the Israelites.

xxviii. The Philistines made war against Israel, and Saul gathered his men to the mountains of Gilboa, and disguised himself, and sought counsel of the witch of Endor. And here the spirit of Samuel, who was dead, appeared to the king, and said, "The Lord is departed from thee and become thine enemy, and hath rent the kingdom out of thy hand, and given it to thy neighbour, David, because thou didst not obey the voice of the Lord to smite Amalek. Moreover, the Lord will also deliver the Israelites with thee into the hand of the Philistines, and to-morrow thou and thy sons shall be with me."

xxix. And when the Philistines gathered together against Israel in Aphek, on the north-west of Jerusalem, they refused to let Achish take with him David to help them, for fear of treachery. So David returned to the land of the Philistines, and found while they had been away that the Amalekites had pillaged and burnt Ziklag. He therefore pursued them with 400 men, and having found an Egyptian left behind by the Amalekites who brought them down to that people, he recovered the spoil with his wives among them from the captors.

And the men of Israel fled before the enemy, and fell down slain in Mount Gilboa ; and the battle went sore against Saul, and the archers wounded him, so that he and his armour-bearer fell upon their own swords to escape capture. And on the morrow the Philistines found his dead body, and stripped it of its armour, and cut off his head, and fastened his dead body to the wall of their city. But the men of Jabesh-Gilead, whom he had delivered out of the hand of Nahash, marched all night, and took the dead body of Saul and his sons and buried them.

LIFE OF SAUL. Saul was the first king of Israel, the son of Kish, of the tribe of Benjamin, and a man of rank and authority in his tribe. He was a man of great stature and beauty, and on his appointment to the kingdom God gave him a new heart. His reign was a long attempt to stem the power of the Philistines, chequered by his disobedience in sacrificing instead of Samuel, and in not exterminating the Amalekites, followed by a rupture with Samuel, and constant disaster henceforward. He was the victim of a strange malady, in the fits of which he sought not only the life of David, but of Jonathan likewise. He died miserably of a self-inflicted wound, finished by the hand of an Amalekite, his head and armour being sent by the Philistines to deck the temple of their idol Ashtoreth; while his body and those of his sons were ignominiously exposed at Bethshan (Scythopolis), in the tribe of Manasseh, till rescued by the grateful warriors of Jabesh. His ashes were deposited in his family burying-place at Zelah, in the tribe of Benjamin. He had seven sons and two daughters (Merab and Michal), by his wives Ahinoam and Rizpah.

THE SECOND BOOK OF SAMUEL.

This book contains the history of the reign of David, and is, with the preceding, really part of the Book of the Kings of Israel and Judah. It ends with the census taken by David about three years before his death. It was probably written by Gad and Nathan, or under their direction. It contains four remarkable poems—

(a and b) David's lament, over Jonathan and Abner, 2 Sam. i. 18, iii. 33-34.

(c) A song of David, 2 Sam. xxii.

(d) The "Last words of David," 2 Sam. xxiii. 2-7.

The book was probably arranged in its present order after the division of the kingdom, and a long

time before the captivity, but the date cannot be assigned.

The book may be divided into two principal portions—

I. The history of the triumphs of David, i.-x.

(a). Saul's death and David's lamentation, i.

(b). David King of Judah at Hebron; and over all Israel, ii.-v. 6.

(c). The Jebusites and Philistines conquered, v.

(d). The ark removed to Jerusalem, vi.-vii.

(e). The Philistines, viii. 1; Moabites, 2; Syrians, 3-12; Edomites and Ammonites, x.-xii.; subdued.

Part II. Troubles of David.

(a). David and Bathsheba, xi. 2. xii. 25.

(b). Sin of Amnon, xiii.

(c). Revolt of Absalom, xiv.-xviii.

(d). Return of David, xix.

(e). Revolt of Sheba, xx.

(f). The Gibeonites avenged; war with the Philistines, xxi.

(g). David's song and "last words," xxii. xxiii. 17.

(h). David's mighty men, xxiii. 8-39.

(i). His numbering of the people, xxiv.

The two most important national events described are—

(a). The making Jerusalem the civil and religious capital.

(b). The final conquest of Canaan.

Throughout the book we see, moreover, the gradual lead which the tribe of Judah takes in the history of the nation, as foretold by Jacob, Gen. xlix. 8.

Part I. The History of David's Triumphs, i.-x.

(a). *David's lament over Jonathan and Abner, &c.*, 2 Sam. i. 18, iii. 33, 34.

(b) *David king at Hebron.* After the battle of Gilboa, David came up from Ziklag to Hebron, where he was made king of Judah. The country west of Jordan was then under the power of the Philistines,

and Ishbosheth, after an interval of some years, was proclaimed king over the tribes east of Jordan, and to the north of Palestine proper by Abner. For a period of about two years, there was thus a double monarchy, and a civil war terminating in the death of Ishbosheth and his captain general. The most important engagement was that at the Pool of Gibeon, in which Abner was defeated by Joab, but Asahel, Joab's brother, was slain by Abner. Here Israel lost 360 and Judah 17 men. Later than this Abner agreed with David to bring back all Israel to him, but was assassinated by Joab on his return. Ishbosheth was murdered by two of his captains, who wished to set up Mephibosheth, son of Jonathan and grandson of Saul, who was then an infant and lame. The murderers met the just reward of their treachery from David.

Life of Joab, son of Zeruiah, David's sister, and therefore nephew of the latter, and brother of Asahel and Abishai. He became captain general to David, and slew Abner for killing Asahel. He showed his valour at the siege of Jebus, and met with great rewards from David, for his continued faithfulness. He waged three campaigns against the Ammonites, and at the siege of Rabbah he sent for David to come to share the final glory. He was, however, concerned in the murder of Uriah, xi. 1. He also tried to conciliate David towards Absalom, after his murder of Amnon, xiv. 1, and followed David over Jordan, on the revolt of Absalom, whom he slew. He assassinated Amasa, who had been made general by David; and at the latter end of his life he "turned after Adonijah," 1 Kings ii. 28, in consequence of which Solomon caused him to be slain at Gibeon by Benaiah.

Life of Abner, was the son of Ner, first cousin of Saul, and commander-in-chief of Saul's army, 1 Sam. xiv. 51. He proclaimed Ishbosheth king at Mahanaim, but was defeated by Joab, at the Pool of Gibeon, when he slew Asahel pursuing him. Ishb

sheth suspected him of designs on the throne, in consequence of which Abner turned against his master, and consulted with David to bring back all Israel to the latter. He was, however, assassinated on his return from this purpose by Joab and Abishai, in revenge for the death of Asahel. He was honourably buried by David, who himself followed the bier.

Life of Mephibosheth. There were two men of this name, one the son, the other the grandson of Saul; the former was one of the seven victims given up by David to satisfy the Gibeonites. The one whose life we now refer to was the son of Jonathan, and was five years old at the battle of Gilboa. He was let fall in flight by his nurse, which lamed him in both feet, iv. 4. He was brought up near Mahanaim, where he married. David invited him to Jerusalem, and treated him with great favour; and though the slander of Ziba for a short time took away this favour, it was soon restored to him.

(c). *The Jebusites and Philistines conquered.* All Israel now recognised David as King at Hebron, and levied 337,600 fighting men for him, 1 Chr. xii. 23-40. With this army he marched against the upper part of the city of Jebus, yet unconquered, to make it the capital, as it was nearer the centre of the kingdom, and yet in his favourite tribe Judah. The Jebusites manned their walls with the "lame and blind" in mockery, but Zion was taken notwithstanding, and remained the "city of David," and was strongly fortified. Here he reigned 33 years, making, with the seven at Hebron, 40 years in all.

Hiram, king of Tyre, makes an alliance with David, which was continued to Solomon, and sends cedar wood from Lebanon for David's palace. But at Jerusalem David took many wives from the Israelites, and his after history showed the misery which polygamy brings down on families. The Philistines make a last stand against the rising power of David, and assemble in the valley of Rephaim, or giants,

probably near Bethlehem, but are twice defeated here with great loss.

(d) The *Ark removed to Jerusalem*, vi. vii. 2. The ark had been since its restoration to Israel at Kirjath-jearim, kept by Abinadab. David and 30,000 men with him bring it up thence, as he had vowed to do, see Ps. cxxxii. 1, with great rejoicing towards Jerusalem. But instead of carrying the ark on the shoulders of the Levites, it had been put in a cart, and as it swayed Uzzah tried to steady it, but was smitten for his rashness. The ark was then left for three months at the house of Obed-Edom.

At the end of this time it was again brought, and this time, in accordance with the commands of the Lord, towards Jerusalem with sacrifices, David himself playing and dancing in solemn procession with the people shouting for joy. Michal his wife did not enter into David's spirit on this occasion, and met with his reproof. This solemn occasion is referred to in many of the Psalms, particularly the 132nd, and 68th, 96th, 195th, and 106th.

The ark was thus in Jerusalem, but David bethought him that while he dwelt in his palace of cedar the ark yet rested only in curtains. He, therefore, determined to build a temple to God. But God tells him, through Nathan, that He will give him a son who shall build this House of God, and that in this son his throne shall be established for ever, viz., in Jesus Christ, descended from Solomon. David returns thanks in the Messianic Psalms, so called as referring to this promised Messiah, viz., 2, 45, 22, 16, 118, 110.

(e). The *neighbouring nations subdued*, viii. 12.

(1). The *Philistines*. War is now taken up by David against these, Gath is taken, and the Philistines are a trouble no more during the reign.

(2). The *Moabites* are subdued with great severity, two-thirds being slain and one-third made tributary—see Balaam's prophecy, Num. xxiv. 19.

(3). The *Syrians*. The Syrians of Zobah were de-

feated with the loss of 1,000 chariots and 20,000 men, under Hadadezer, and the Syrians of Damascus with a still greater loss, their chief city being captured and garrisoned by David.

(4). The *Edomites* are also defeated with great loss by Abishai in the Valley of Salt, south of the Dead Sea, and afterwards by Joab.

(5). Nahash, king of *Ammon* died, and Hanun his son treated David's messengers ill; the Syrians and Ammonites are defeated.

Thus Israel stretched nearly to the confines allotted to the people by the promises of God, but this extended empire only lasted 60 years.

Part II. *The Troubles of David.*

(a). *David and Bathsheba*, xii. 2-xii. 25. Bathsheba was wife of Uriah, one of David's mighty men. The outraged husband fell unconscious of his wrongs and of his master's guilt in a sally of the Ammonites. So far as man was concerned none but the King and Joab, and the consenting Bathsheba knew what crime had been committed. But the thing "displeased the Lord," xii. 27. Nathan is sent to David with a parable, xii. 1-4, which wrung from the king's guilty conscience, "Thou art the man." The punishment is denounced—

(1). The sword should never depart from David's house, that is, his reign should be continually involved with war.

(2). His honour should be likewise outraged, and that publicly.

(3). The child of Bathsheba should die.

The depth of David's repentance may be read, Ps. li.

(4). The child accordingly did die, to the great grief of David, but Solomon or Jedidiah (= beloved of Jehovah) was born in his stead, through whom Christ came.

(5). Civil war sprung up, Absalom slaying Amnon and rebelling against David.

(6). Absalom takes the concubines of Saul to himself.

(b). *Sin of Amnon*, xiii. Amnon committed adultery with Tamar, sister of Absalom, for which he was banished by David, and slain treacherously by Absalom. The latter had to flee in consequence, and stayed with Talmai, King of Geshur, three years, to escape the anger of his father. The two are at length brought together by means of Joab, and the fable of the wise woman of Tekoah.

(c). *Revolt of Absalom*, xiv.-xviii. As soon as Absalom was received back into royal favour he plotted for the crown, promising the people future benefits and sapping the authority of the king, being assisted by Amasa as his captain, and Ahithophel his counsellor, as well as by David's withdrawal of himself from communion with the people, and probably their knowledge of his guilt towards Uriah. As Absalom chose Hebron for his head-quarters, the tribe of Judah had most likely become dissatisfied at losing the pre-eminence now David was king of all Israel, and this rising jealousy afterwards ended in the division of the kingdom. The standard of revolt is raised, and David flees from Jerusalem followed by his faithful guard across the brook Cedron, and over Olivet to Jericho. Hushai, the counsellor, is sent back to defeat the plans of Ahithophel, and Zadok and Abishai return to seize any favourable opportunity for David. Ziba by slander seeks his own ends against his master Mephibosheth, and Shimei curses David in his distress. At the fords of Jordan Zadok and Abiathar come to David, warning him to cross the river at once. At Jerusalem, Ahithophel advised Absalom to break with his father beyond the power of pardon by taking his concubines, and to pursue him with 12,000 men. Hushai advised delay, upon which Ahithophel hanged himself in jealousy. So David crossed the Jordan, was received and furnished with supplies by the son of Nahash, the protector of

Mephibosheth, and Barzillai, at Mahanaim. When Absalom and Amasa crossed the Jordan, David divided his troops into three companies, and then defeated the rebels with a loss of 20,000 men, in Mount Ephraim or Mount Gilead, Absalom being left in flight suspended by the hair of his head from a terebinth tree, till slain, against the king's commands, by Joab. David breaks forth into lamentation till told by Joab that he is losing the hearts of his friends, and the king returns home.

(d). *Return of David*, xix. David is met on his return by Shimei, who is as abject now as he was before insulting. Mephibosheth also freed himself from Ziba's charge of treachery to the king. Old Barzillai also went over the Jordan with the king, leaving with him his son Chimham to reap the reward of his father's fidelity.

(e). *Revolt of Sheba*, xx. Sheba next rebelled against David in jealousy for the tribe of Judah having been the main instrument of David's recall to Jerusalem. Amasa is ordered out against him, but as he is slow Joab follows Amasa and murders his rival, and then proceeds to pursue the flying Sheba to the sources of the Jordan. Here the people of the city in which Sheba had taken refuge save themselves by beheading him and throwing his head over the wall to Joab.

(f). *The Gibeonites avenged; War with the Philistines*, xxi. In consequence of Saul having broken the covenant made by Joshua with the Gibeonites a three years' famine is sent upon Israel. This was appeased by David granting to that people seven of the near kindred of Saul, who were slain by them in the time of barley harvest.

(e). *David's Song and "Last Words,"* xxii. xxiii. 1-7.

(h). *David's mighty men*, xxiii., 8-39.

(i). *His Numbering the People*, xxiv. David's heart swollen with military pride, and perhaps a desire to

extend the bounds of the kingdom beyond the limits promised by God, yields to the temptation of Satan to take a military census of the people. Three punishments are offered David for selection—

- (1). Three years' famine.
- (2). Three months' flight before his enemies.
He had just experienced these; or
- (3). Three days' pestilence.

He accepted the latter. 70,000 persons die and the sword of the angel, drawn over Jerusalem, is stayed at the intercession of the king at the threshing-floor of Araunah or Ornan the Jebusite. God accepted the sacrifice by fire from heaven, and here David determined to build his contemplated temple. For this purpose he laid aside 100,000 talents of gold and a million talents of silver, besides collecting materials together.

Life of David = beloved. David was the tenth and youngest son of Jesse, who was an old man at his birth, 1 Sam. xvii. 12. He was selected out of all Jesse's sons by Samuel for the kingdom. He showed his bravery by attacking a lion and a bear, while minding the flocks; he was also skilled in music, becoming the "Sweet Psalmist of Israel," and soothing Saul's gloom by his cunning on the harp. He defeated and slew Goliath, and was taken in favour by Saul. That king's jealousy is soon aroused, however, at the reputation of David, who shows great *prudence*, and *forbearance* towards the king, to whom he becomes armour-bearer, then captain, and lastly son-in-law and captain of the royal body guard. He defeats the Philistines to win the daughter of Saul, and makes a lasting friendship with Jonathan. His wife is taken from him by Saul, and he himself is forced to flee. He first goes to Samuel at Ramah, then to Nob, Achish, Adullam, Engedi, the forest of Hareth, Keilah, the wilderness of Ziph, wilderness of Maon in the south of Judea, where he marries Abigail, widow of the churlish Nabal, thence to Ziklag, the

plunder of which he recovers. He is next made king at Hebron, defeats Ishbosheth and his captain Abner, is made king of all Israel, and takes Jerusalem, where he fixes the capital and his own abode. He subsequently overthrows the Philistines, makes an alliance with Tyre, brings up the ark from Kirjath-jearim to Jerusalem, defeats the Moabites, Syrians, Edomites, and Ammonites, murders Uriah, loses his son Amnon by murder, next Absalom rebels and is slain, the king returns to Jerusalem, numbers the people, and names Solomon as his successor, and then dies and is buried in the city of David.

Character of David. He is described as a "man after God's own heart," 1 Sam. xiii. 14, and this is explained by St. Paul, Acts xiii. 22, to mean "which shall execute all my will."

This will was (1) to deliver Israel from his enemies.

(2) To establish the Mosaic ritual throughout the land. "The piety of his youth, the nobleness of his spirit, shown in his sparing the life of Saul; his genius and valour; his justice, and love of the worship of God," are admirable. His great sin was deeply grieved for, humbly confessed, and the punishment it brought borne with resignation. Before his fall his life was one all must admire; after it his life was one of repentance and humility.

THE BOOKS OF THE KINGS.

These contain the history of the Kings of Judah and Israel, from the end of the reign of David to the Babylonish captivity; the first book begins with the conclusion of David's reign, then proceeds to show how Solomon enlarged the kingdom to the greatest extent, immediately after which it became divided into the two rival kingdoms of Israel and Judah.

THE FIRST BOOK OF KINGS.

This book embraces the government of Solomon

and the kings of Judah and Israel till the death of Jehoshaphat, a period of 126 years. One half is occupied with the reign of Solomon, i.-xi.; the other with his successors in Judah and Israel.

Part I. *Solomon's reign.*

(a) Conspiracy of Adonijah and Solomon's election, i.

(b) Death of David, Solomon's accession, punishment of Adonijah, ii.

(c) Solomon's sacrifice, vision, prayer, and judgment, iii.

(d) His court, kingdom, and wisdom, iv.

(e) The temple, v.-vi. 1-9.

(f) His present to Hiram, ix.

(g) The Queen of Sheba, x.

(h) Solomon's death, xi.

Part II. *The Divided Kingdom, xii.-xxii.*

(a) Revolt of the ten tribes, Jeroboam's idolatry, xii.

(b) The prophet sent to reprove this and his fate, xii.

(c) Rehoboam's reign, invasion of Shishak, xiv.

(d) Reigns of Abijam and Asa; and of Nadab and Baasha, xv.

(e) Reigns of Elah, Zimri, Omri, Ahab, xvi.

(f) Elijah, xvii.-xxi. (Benhadad, xx.)

(g) Jehoshaphat and Ahijah, xxii.

Jeremiah was probably the author of the two Books of Kings, and they cover a period of about 450 years. They are supplemented by the Books of the Chronicles. Sometimes they give only brief sketches or annals of the two kingdoms, at others they enlarge into the minute personal history of man, as in the history of Elijah, Elisha, Hezekiah, and Isaiah. They are very important and interesting to us, giving us glimpses of neighbouring countries. There are some difficulties and discrepancies between the books of Kings and Chronicles, due doubtless to errors of transcription in most cases, but these have been

mostly overcome and explained by the labours of Biblical scholars. The sources from which the writer obtained his knowledge previous to his own time would be the prophets, who were contemporary with the courts of which they gave the annals. These annals were regularly kept, 2 Kings xxiv. 5, and are often referred to 1 Kings xi. 41, xiv. 29, xv. 7, xvi. 5, 14, 29, 2 Kings x. 34. There were also existing separate works, written by the prophets of Judah and Israel, as the acts of Uzziah by Isaiah.

The Books of the Kings are older than those of the Chronicles, as seen by the scholar in the language and spelling, and they were written for both Israel and Judah, whereas the Chronicles were written for the Jews returned from the captivity. The Kings, too, enlarge on the prophetic office, as is natural, the writer being probably a prophet; the Chronicles enlarge on the priestly office, being probably written by Ezra, a priest himself.

THE SECOND BOOK OF KINGS.

This continues the history of the Kings of Judah and Israel to the destruction of Jerusalem by Nebuchadnezzar with a supplemental notice of the history of Jehoiachim, which was of later date still.

It may also be divided into two parts.

Part I. *History of Israel and Judah to the end of Israel.*

- (a) Ahaziah, his sickness; Elijah, i.
- (b) Elijah's translation, Elisha; reigns of Joram, Jehoram, Jehoshaphat, and Ahaziah, ii.-viii.
- (c) Jehu, ix., x.
- (d) Athaliah, Joash, xi., xii.
- (e) Jehoahaz and Jehoash, Syrian invasion, Elisha's death, xiii.
- (f) Amaziah and Jeroboam II., xiv.
- (g) Azariah, Jotham, Ahaziah, xv., xvi.
- (h) Hoshea, Israel taken captive, xvii.

Part II. Decline of Judah.

- (a) Hezekiah, Assyrian invasion, xviii., xix.
- (b) Hezekiah's sickness, visit from Babylon, xx.
- (c) Manasseh and Ammon, xxi.
- (d) Josiah, Jehoahaz, and Jehoiakim, xxii. xxiii.
- (e) Invasion of Nebuchadnezzar, Zedekiah, xxiv.
- (f) Destruction of Jerusalem; Gedaliah, and Jehoiachim, xxv.

The Chronicles were compiled, with some exceptions from documents then in existence, by Ezra, and form an introduction to the Book of Ezra. Those facts not written by Ezra were probably compiled by Daniel, as 1 Chr. iii. 21-24, 2 Chr. xxxvi. 9-23.

Ezra is very particular in establishing the genealogies of the priests, to fix their authority with the Jews returned from captivity. He also seeks to revive the Temple worship, and dwells particularly on the care in this respect shown by David, Solomon, Hezekiah, and Josiah.

The Chronicles were called by the Jews, "The Words of Days," *i.e.*, Journals or Diaries.

THE FIRST BOOK OF CHRONICLES.

This is also divided into two parts.

Part I. Genealogy from Adam to Ezra, i.-ix.

- (a) From Adam to Jacob, i.
- (b) From Jacob to David, ii.
- (c) From David to Zerubbabel, iii.
- (d) Genealogies of Judah and Simeon, iv.; Reuben, Gad, and half tribe of Manasseh, v.; Levi and Aaron (cities of Levites and priests), vi.; Issachar, Benjamin, Naphtali, Ephraim, and Asher, vii.
- (e) Benjamin to Saul, viii.
- (f) Families at Jerusalem, ix. 1-34.
- (g) Pedigree of Saul, ix. 34 to 44.

Part II. History of David, x.-xxix.

- (a) Death of Saul, x.

- (b) David's accession, Jebus taken, xi.-xii.
- (c) Ark removed to Obodedom, xiii.
- (d) David's children and victories, xiv.
- (e) Ark taken to Jerusalem, xv.-xvii.
- (f) David's victories, xviii.-xx.; the census, xxi.
- (g) His regulation of worship, xxi.-xxix.

THE SECOND BOOK OF CHRONICLES.

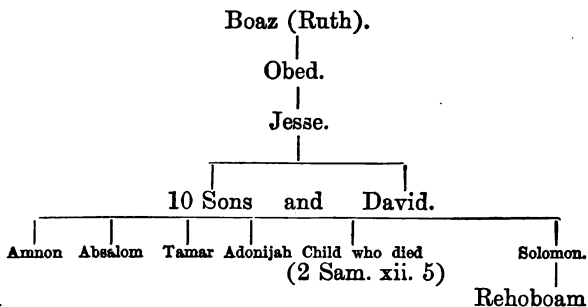
This begins with the reign of Solomon, and gives the history of about 480 years, ending with the return of the Jews from the captivity. This also may be divided into two parts, like the second Book of Kings.

Part I. *History of United Kingdom under Solomon, i.-ix.*

- (a) Solomon's sacrifice, prayer, choice, and power, i.
- (b) The treaty with Hiram, ii.
- (c) The Temple, iii.-vii.
- (d) His buildings, viii.; the Queen of Sheba, ix.
- (e) His riches and death, ix.

Part II. *History of Judah to destruction of Jerusalem, x.-xxxvi.*

- (a) Rehoboam, Shishak's invasion, x.-xii.
- (b) Abijam's reign, xiii.
- (c) Reign of Asa, xiv.-xvi.
- (d) Reign of Jehoshaphat, xvii.-xx.
- (e) Jehoram, Ahaziah, Athaliah, xxi.-xxii.
- (f) Joash, xxiii. xxiv.; Amaziah, xxv.; Uzziah, xxvi.; Jotham, xxvii.; Ahaz, xxviii.
- (g) Reign of Hezekiah, xxix.-xxxi.; Sennacherib's invasion, Hezekiah's sickness, xxxii.
- (h) Manasseh and Ammon, xxxiii.
- (i) Josiah xxxiv. xxxv.
- (j) Jehoahaz, Jehoiachim, Zedekiah, the Captivity xxxvi.



(a) *Conspiracy of Adonijah, and Solomon elected, i.* Adonijah, David's elder surviving son, followed in the steps of rebellious Absalom, in taking to himself a body guard, and winning over to himself from the feeble monarch both Joab and Abiathar. These were upon one side, and Zadok, Benaiah captain of the body-guard upon the other, and Nathan the prophet; and to defeat the conspiracy Solomon was proclaimed king, who promised the fleeing suppliant Adonijah his life on good behaviour.

(b) *Death of David, Solomon's accession, punishment of Adonijah, ii.* Then David gave a solemn charge to Israel and his son, to whom also he handed over the materials he had collected for the temple. Solomon and Zadok were formally set up as king and high priest, amid the blessings of David, Ps. lxxvi., and advice how to deal with Joab, Barzillai, and Shimei. Directly after the death of David, Adonijah asks in marriage Abishag which Solomon interprets as the beginning of another conspiracy, 1 Kings ii. 13-55, in consequence of which he and Joab are put to death by Benaiah, while Abiathar is banished, so fulfilling the prophecy 1 Sam. ii. 31-35, see 1 Kings ii. 26. Shimei is warned not to leave Jerusalem on pain of death, and three years later does so and is slain, ii. 36.

THE UNDIVIDED KINGDOM.

Date.	King.	Reign.	Contemporaries.
1095	Saul	40	
1048	David	40 in all	Hiram (Tyre)
1015	Solomon	40	

THE DIVIDED KINGDOM.

JUDAH.

Date.	King.	Reign.
975	Rehoboam.....	17
957	Abijah	3
955	Asa	41
914	Jehoshaphat....	25
889	Jehoram	—
885	Ahaziah.....	1
	Athaliah	6
878	Joash	40
859	Amaziah	29
810	Uzziah	52
758	Jotham	16
742	Ahaz	16
726	Hezekiah	29
698	Manasseh	55
642	Amon.....	2
639	Josiah.....	31
	Jehoahaz	3 mos.
	Jehoakim	11
	Jehoichim.....	3 mos.
	Zedekiah	11

ISRAEL.

Date.	King.	Reign.	Contemporaries.
975	Jeroboam I...	22	Shishak (Egypt)
954	Nadab	2	
953	Baasha	24	Benhadad I.,
930	Elah	2	Damascus
929	Zimri.....	7 days	
925	Omri	6	
918	Ahab.....	—	Ethbaal (Phœnicia)
	Ahaziah	2	Benhadad II.
	Jehoram	12	
			Hazael
	Jehu	28	Shalmanezzer
856	Jehoahaz....		Benhadad III.
841	Jehoash	16	
825	Jeroboam II.	41	
778	Zachariah ..	6 mos.	
772	Shallum	1 mo.	
	Menahem....	10	
761	Pekahiah	2	
759	Pekah	20	
730	Hoshea.....	9	Tiglath-Pileser

Reign of Solomon. Solomon was proclaimed king at Gihon. Under him the kingdom had its largest extent. He succeeded to immense riches, which David had accumulated. His reign lasted 40 years, 1 Kings xi. 42. In the fourth year of his reign he began the Temple, and finished it in the eleventh, 1 Kings vi. 37. He also subdued the Syrian kingdoms of Zobah and Hamath, 2 Chron. viii. 1, and married the daughter of the king of Egypt, 1 Kings iii. 1. He made an alliance with Hiram of Tyre, whence he obtained timber brought to Joppa, 2 Chron. ii. 16, giving in return oil and corn. He also traded with the Mediterranean and Tarshish (from the parts on the Red Sea). His rule extended to the Euphrates, and comprised many tributary kings, 2 Chron. ix. 42. His fame spread abroad, and brought to him the Queen of Sheba, to hear of his wisdom, 1 Kings x. At the beginning of his reign he sacrificed to God in the original tabernacle at Gibeon, and at night asked God for wisdom, which was granted him in large measure, 1 King iii. 16. Riches also were granted him in large quantity, 1 Kings ix. 28, x. 25, iv. 21, x. 14. With this he kept up a luxurious court, having 40,000 stalls for horses, and 12,000 horsemen, 1 Kings iv. 26, so that at last his yoke became grievous, 1 Kings xii. 4. When the Temple was finished the ark and tabernacle were brought into it, and it was solemnly dedicated, and prayer offered. It soon, however, had rival temples to Moloch, Chemosh, and Ashtaroth, and idolatry soon led to licentiousness, 1 Kings xi. 1, as this had led to idolatry, and discontent and factions broke forth, 1 Kings xi. 28.

Solomon was the author of the Song of Songs, the Books of Proverbs, and Ecclesiastes the Preacher.

The Temple. David proposed to build a permanent temple instead of the tabernacle, but was disallowed by God, through Nathan, 2 Sam. vii. 5. He, however, collected wealth and materials for it and left Solomon to build it. It was situated on Mount

Moriah, on the threshing-floor of Araunah, occupying a square of 600 feet = 360,000 square feet within the outer walls, the building itself being small. It contained chambers for the dwellings of the priests and for stores. In size it was double that of the tabernacle — length, breadth, and height being $80 \times 40 \times 20$ cubits. It was divided into Porch, Holy Place, and Holy of Holies. The whole was lined with carved wood work overlaid with gold. The one golden candlestick was replaced by seven, and the table of shewbread by ten tables, bearing in addition the golden vessels ; and the altar of burnt offering was enlarged, as was also the brazen laver. It, perhaps, contained upper chambers (2 Chron. iii. 9). The whole occupied seven years building, Hiram being the architect, the Syrian workmen eagerly helping in the building. The sanctuary was built of stone ready prepared, 1 Kings vi. 7, Deut. xxvii. 5. The entrance probably faced the Mount of Olives on the east. It was destroyed by fire when Nebuchadnezzar captured Jerusalem, having been plundered six times.

JUDAH.—*Rehoboam*, 975-957, son of Solomon, 1 Kings xiv. 21, xi. 43. He chose Shechem for his coronation to conciliate the Ephraimites, who were jealous of Judah. His subjects demanded redress from the severe burdens of the preceding reign, but at the advice of the young and against that of the old courtiers, he refused this with insult. Adoniram was sent to collect the tribute, but was stoned (1 Kings iv. 6, 2 Sam. xx. 24). The king and his court had to flee to Jerusalem, and Jeroboam was set up as a rival king. Rehoboam assembled an army from Judah and Benjamin to reduce the ten tribes, but was forbidden by Shemaiah the prophet, 1 Kings xii. 24. The king then strengthened his territories by fortresses, 2 Chron. xi. 6. The idolatry of his father remained unchecked, 1 Kings xiv. 22, and brought on an Egyptian invasion of 60,000 cavalry, 1,200 chariots,

and numerous infantry, under Shishak, who took Jerusalem, and granted terms of peace only after taking immense treasure.

Abijah or *Abijam*, 957-955, son of Rehoboam, 1 Kings xiv. 31, 2 Chron. xii. 16. In his attempt to reduce Israel he captured several of their towns, but continued in the idolatry of his father, 1 Kings xiv. 23.

Asa, 955-914, son of Abijah. He was zealous for God, not sparing even the idolatrous "king's mother," Maachah, his grandmother, 1 Kings xv. 13. He adorned the temple, and restored the altar, 2 Chron. xv. 8, strengthened his frontier cities, and raised an immense army. Zerah, the Ethiopian, having invaded Judah, was defeated with immense loss, 2 Chron. xiv. 9. Baasha, king of Israel, began to fortify Ramah, which would threaten Judah, but Asa bribed Benhadad I., of Damascus to prevent Baasha doing this by force. He suffered latterly probably from gout, and trusted more to his physicians than to God.

Jehoshaphat, 914-889, son of Asa, was 35 years old when he began to reign, and died aged 60. He was a pious ruler and good king, but made alliance with the idolatrous Kingdom of Israel, giving in marriage his eldest son Jehoram to Athaliah, daughter of Ahab and Jezebel. He caused the law to be taught, and increased in power and prosperity. He joined Ahab in the campaign against Ramoth-Gilead, where his life was spared by God, 2 Chron. xviii. 31, and he was also delivered by miracle from the Ammonites and Moabites. In later life he was aided in his government by his son Jehoram, 2 Kings viii. 16, who, however, at his father's death murdered his six brothers. For his reign read 2 Chron. xvii., xxi. Jehoshaphat received tribute from the Philistines and Arabians, and kept a standing army in Jerusalem. He tried to restore commerce, but his fleet was wrecked at Ezion-geber.

Jehoram or *Joram*, 889-88, was 32 years old when

he came to the throne. He set up the worship of Baal, notwithstanding the warning of Elijah, 2 Chron. xxi. 12, in consequence of which his reign was full of misfortunes. The Edomites and Libnah 2 Kings xix. 8, rebelled, and the Philistines and Arabians took his palace and killed or took captives his wives and children except Ahaziah, 2 Chron. xxii. 1. He died of a terrible disease, 2 Chron. xxi. 19. He was contemporary with Joram, his brother-in-law, king of Israel.

Ahaziah, Azariah, and Jehoahaz, 885-884, only surviving son of Jehoram, and nephew of Ahaziah king of Israel. He joined Joram in war against Hazael, but was defeated at Ramoth. He was slain by Jehu while visiting the wounded Joram, at Jezreel, dying at Megiddo.

Athaliah. She slew all the royal family of Judah, 2 Kings xi., except Joash, the youngest son of Ahaziah, who was concealed for six years in the temple by Jehoiada, the high priest, when Athaliah was put to death outside the temple enclosure, the temple of Baal, and the priests being also destroyed, 2 Chron. xxiv. 17.

Joash, Jehoash, 878-839, sole surviving son of Ahaziah, was placed on the throne by a revolution brought about by Jehoiada, husband of his preserver. For the 23 years that Jehoiada lived to counsel Joash his reign was prosperous, but at his death Joash allowed the worship of Baal and Ashtaroth, and even stoned in the temple court Zechariah, son of Jehoiada who rebuked him for this, Matt. xxiii. 35. The same year retribution came in the invasion of Hazael, of Syria, who carried off immense treasure. Shortly after, two of his servants murdered him when sick in bed. Read 2 Kings xi. xii., 2 Chron. xxii. 10-xxiv. 27.

Amaziah, 839-810, son of Joash, began to reign when 25 years old, being murdered like his father, at Lachish. He "did right" except in worshipping the

idols of Edom, after defeating that nation and taking Petra their capital. Before this campaign, he dismissed his Israelitish mercenaries who, in revenge, devastated Judah. War between the two kingdoms took place, in which Amaziah was made prisoner, and part of the walls of Jerusalem was razed, and great treasure carried off by Joash king of Israel. He, however, survived Joash 15 years, 1 Chron. xxv. 27.

Uzziah, Azariah, 810-758, succeeded his father Amaziah when 16 years of age, and was mostly a good ruler. He defeated the Edomites, capturing Elath, on the Gulf of Akaba, 2 Kings xiv. 22, 2 Chron. xxvi. 1, besides defeating the Arabs and the Philistines, destroying the walls of Gath and Ashdod. His was the most prosperous reign after that of Solomon, but he insisted on offering incense to God against the warning of Azariah, and was smitten with leprosy, Ex. xxx. 7. In his reign an earthquake occurred, Amos i. 1, Zech. xiv. 5. He strengthened Jerusalem, and raised up an efficient army, and encouraged agriculture among his subjects.

Jotham, 758-742, 2 Kings xv. 5, 32, 38, 2 Chron. xxvii., the son of Uzziah. He acted as regent during the leprosy of his father. He was contemporary with the prophet Isaiah. He succeeded to the throne when 25 years old, and reigned 16 years, dying when 41, after a prosperous reign.

Ahaz, 742-726. At the beginning of his reign Pekah, king of Israel, and Rezin of Damascus, attacked Jerusalem, but were overthrown by Ahaz, assisted by the good counsels of Isaiah, Is. vii., viii., ix., though they captured Elath, on the Red Sea. The Philistines also invaded the land, 2 Kings xvi., 2 Chron. xxviii., and Ahaz called in the help of Tiglath-Pileser, of Assyria, who killed Rezin, captured Damascus, and took away the territories of the north and west of Jordan from the Israelites. For this Ahaz had to pay largely, and to become the vassal of the king of

Assyria. He also introduced into Judea, Assyrian and Syrian idol worship, Is. viii. 19, 2 Kings xxiii. 12.

Hezekiah, 726-698, was one of the best of the kings Judah. He began well by repairing the temple and its worship, and doing away with the high places at the altars and in the groves, at which idol worship and licentiousness was carried on, 2 Kings xviii. 4. He also destroyed Moses' brazen serpent, which had become idolised; he moreover held a solemn Passover, which lasted fourteen days, 2 Chron. xxix. xxx., xxxi. He then defeated the Philistines, taking back the lost cities and winning others. He refused to pay tribute to Shalmanezar, of Assyria, 2 Kings xviii. 7, and strengthened Jerusalem against attack, 2 Kings xx. 20, 2 Chron. xxxii. 3, 30. At his prayer God spared his life, 2 Chron. xxxii. 23, 2 Kings xx. 12, and he made an alliance with Merodach-Baladin, of Babylon, to strengthen himself against Assyria. To the messengers of Babylon Hezekiah unwisely showed his treasures, which met with the rebuke of Isaiah, who foretold that this power, not that of Assyria, would be fatal to Judah, Is. xxxix. 5. Then Sennacherib twice invaded the land, 2 Kings xviii. 13, in the first of which he captured 46 fenced cities and 200,000 prisoners, besides taking a great ransom and giving part of Judah to the Philistines. The second invasion was on the return of the Assyrians from their unsuccessful invasion of Egypt, 2 Kings xviii. 17, 2 Chron. xxxii. 9, Is. xxxvi. From Lachish Sennacherib sent his insulting demand of surrender, which was refused by Isaiah. Then followed the death of 185,000 of the invaders, and one year after Hezekiah died.

Manasseh, 698-642, son of Hezekiah, began to reign when twelve years old. He set up idolatry even in the temple, 2 Chron. xxxiii. 4, and according to tradition Isaiah was put to death as well as the rest of the prophets. Merodach-Baladin was crushed by Assyria, and Manasseh, as his ally, was attacked,

Jerusalem being taken, and the king carried to Babylon, where he repented, 2 Chron. xxiii. 12. Manasseh returned to Jerusalem, the temple worship was restored to some extent, 2 Chron. xxxiii. 15. He fortified Jerusalem, 2 Chron. xxvii. 3, and alliance was made with Egypt. His was the longest reign of all the kings of the Jews, but one of the most troublous. The king evidently fell into the hands of evil counsellors, who misguided his youth. Ammonites, Moabites, and Philistines rebelled Jer. xlvii.-xlix.

Amon, 642-639, son of Manasseh, reigned only two years. He gave himself up to idol worship, and was murdered by conspirators who were afterwards punished. The state of Jerusalem in his reign is described by the prophet Zephaniah.

Josiah, 639, began to reign when only eight years old. See 2 Kings xxii., xxiv. 30, 2 Chron. xxxiv., xxxv. He made a tour of inspection through Judah and Israel for six years, destroying idol worship, repaired the temple, and held a solemn Passover. At a later date he sided with Assyria against Pharaoh-Necho, king of Egypt, who was invading Assyria, but Josiah was defeated, and himself wounded in the Plains of Esdraelon, dying before he could enter Jerusalem, where he was buried with great pomp. He was the last of the good kings of Judah, and Jeremiah and the people lamented him.

Jehoahaz, or Shallum, 1 Chron. iii. 15, reigned three months when he was deposed by Pharaoh-Necho, on his return from Assyria, cast into chains, and taken to Egypt, where he died.

Jehoiakim, or Eliakim, was the son of Josiah, and elder brother of Jehoahaz, put on the throne by Pharaoh-necho. Nebuchadnezzar invaded Judah in this reign, captured Jerusalem and its king, whom he took with the precious vessels of the temple into Babylon. At a later date he reinstated Jehoiakim as king, but the latter rebelled, 2 Kings xxiv. 1, upon

which Nebuchadnezzar set upon him the Chaldeans, Moabites, Ammonites, and Syrians, 2 Kings xxiv. 7, and Jehoiachim met with a violent death and disgraceful funeral, Jer. xxii. 18, xxxvi. 30. His character was evil, 2 Kings xxxiii. 37, xxiv. 9, 2, Chron. xxxvi. 5.

Jehoiachin, or *Coniah*, son of the preceding king began to reign when he was three months old, and when Nebuchadnezzar was attacking Judah. He surrendered to the latter, and all were carried to Babylon, where Jehoiachin was a prisoner 36 years, till Nebuchadnezzar died and Evil-Merodach took him into favour.

Zedekiah, brother of Jehoahaz, son of Josiah, and the last king of Judah, 2 Kings xxiv. 18. He was left king in Jerusalem by Nebuchadnezzar. For his reign read 2 Kings xxiv. 17, xxv. He was a weak ruler. He early formed alliances with Tyre, Sidon, Edom, Moab, and Egypt against Babylon, which led to an invasion, in which Judea was laid waste, and Jerusalem besieged. Egypt came to help the city but in vain, and after sixteen months the king fled from one gate as the Chaldeans entered at the other. The king was taken prisoner at Jericho, and taken to Nebuchadnezzar, who ordered his children to be killed before their father, and then his eyes to be thrust out. He died later at Babylon.

KINGS OF ISRAEL.

Jeroboam I. 975-954. First king of divided Israel, the son of Nebat, an Ephraimite. He had been superintendent of works and taxes under Solomon. His reign had been foretold by Ahijah the prophet, and this being known he had to flee into Egypt to escape Solomon. On Rehoboam's accession and his refusal of redress, Israel resolved to make Jeroboam king. Fearing Israel would return to Judah, because of the common religion and the annual visits to Jerusalem

at the feasts, he restored two ancient sanctuaries, at Dan and Bethel, and introduced there the golden calves of Egypt. The overthrow of the altar at Bethel was foretold by the prophet, and the hand of the king who sought to arrest him, paralysed for a time. In a war with Judah, Abijah defeated him, and he never recovered the calamity, 2 Chron. xiii. 20. He is branded as "he who made Israel to sin."

Nadab, 954-3, son of Jeroboam, reigned only two years, when the king was slain by a conspirator, Baasha, at the siege of Gibbethon, in the tribe of Dan, 1 Kings xv. 25, then occupied by the Philistines. In him the dynasty of Jeroboam became extinct, as Baasha destroyed all his family.

Baasha, 953-930, 1 Kings xv. 27, xvi. 1, 2 Chron. xvi. 1, a man of Issachar, the murderer of Nadab. He made Tirzah his capital; this has not yet been identified. There he died. His evil reign was troubled by war with Asa of Judah; and Benhadad I. of Damascus, who deprived him of some of his territories in the north. He was of poor origin, 1 Kings xvi. 2.

Elah, 930, son of Baasha, slain with all his family, while he was intoxicated, by Zimri, after an evil reign of little more than a year, while the army was besieging Gibbethon, 1 Kings xvi. 8.

Zimri, 929, 1 Kings xvi. 8, captain of half the chariots of Elah. He in turn fell before Omri, at Tirzah, being burnt in his palace after a siege of nine days.

Omri, 925, captain of the host of Zimri, and his murderer, proclaimed by his army at Gibbethon, though others set up Tibni, 1 Kings xvi. 21. The civil war between these two lasted four years, when Tibni was slain, after which Omri transferred the capital to Samaria, where he reigned six years longer. He was an energetic man. He married his son to Jezebel, allying himself with Tyre and also with Benhadad, 1 Kings xx. 34, xxii.

Ahab, 918, son of Omri, and husband of Jezebel, daughter of Ethbaal, king of Tyre, who persuaded

him to set up the worship of Baal and Astarte, 1 Kings xviii. 19. After a sore famine, Elijah destroyed the worship of Baal and its priests. He caused the death of Naboth and his sons, 2 Kings ix. 26, on a false charge of blasphemy, to get his vineyard to increase his own pleasure grounds, at Jezreel, whereupon the destruction of his house was foretold by Elijah. This was for a time postponed on Ahab's repentance, 1 Kings xxi. He fought three campaigns against Benhadad II.

(1) In the first Benhadad was repulsed from Samaria, 1 Kings xx.

(2) In the second, Benhadad was taken prisoner, but against God's warning was released for the ransom of the captured cities of Israel.

(3) With Jehoshaphat king of Judah he sought to recover Ramoth-Gilead, against the warning of Micaiah, but he was slain, fulfilling the prophecy of Elijah, 1 Kings xxi. 19, 2 Kings ix. 26.

His reign was an evil one, and was made more so by Jezebel.

Jezebel, mother of Athaliah, of Judah, and of Ahaziah and Joram, Kings of Israel. She maintained 450 prophets of Baal and 400 of Astarte (Ashtaroth) and slew the priests of the Lord, 1 Kings xviii. 13, 2 Kings ix. 7. She was the chief instrument of Naboth's death, 1 Kings xxi. 7. She met with a disgraceful death at the hands of Jehu.

Ahaziah, son of Ahab and Jezebel. He reigned in a wicked manner for two years. He fell through a window, and consulted Baalzebub, god of Ekron, as to his recovery, but died according to the prophecy of Elijah. In his reign Moab rebelled, and refused the annual tribute.

Jehoram, brother of the preceding, and son of Ahab. He made alliance with Judah and Edom against Moab; and the three allied armies were on the point of perishing from thirst. On the inquiry of Jehoshaphat, and for the sake of that good king,

water was miraculously provided, and victory over Moab granted. Elisha was his friend also against the Syrians; but at a later date the Syrians besieged Samaria which was put to great straits, whereupon Jehoram sought the life of Elisha, 2 Kings vii. At a still later date he allied himself with Ahaziah, King of Judah, to recover Ramoth-Gilead, but Jehoram was wounded and his captain Jehu rebelled and slew him, 1 Kings xxi. 21. He was the last of the dynasty of Omri.

Jehu, anointed by Elisha as king at the siege of Ramoth-Gilead. He destroyed the family of Ahab, at Jezreel, and the priests of Baal, 1 Kings xvi. 32. He, however, still kept up the idolatry begun by Jeroboam. In his reign Hazael laid waste the provinces east of Jordan.

Jehoahaz, son of Jehu. He was kept in subjection by Hazael, but turning to the Lord a deliverer was raised up. His wicked reign is narrated 2 Kings xiii. 8.

Jehoash or Joash, son of Jehoahaz, and contemporary for two years with his namesake of Judah. He visited the old prophet Elisha on his death-bed, who promised him deliverance from the Syrian yoke, which had been so oppressive during this and the preceding reign, 1 Kings xx. 26. He accordingly thrice defeated Benhadad, and recovered the lost cities of Israel. He also defeated Amaziah, King of Judah, at Bethshemesh, on the borders of Judah, 2 Chron. xxv., and carried him prisoner to Jerusalem, which he plundered, and dismantled. He did "evil in the sight of the Lord," though he was not altogether bad.

Jeroboam II. This was the most prosperous of the Kings of Israel; he was son to the preceding. He drove back the Syrians and carried the war into the enemy's territory, taking Damascus. He also subjected Ammon and Moab again to his yoke, and recovered the territories east of Jordan. Read 2

Kings xiv. 28, xvii. 5, 1 Chron. v. 17. From the prophet Amaziah, we know that he suffered idolatry.

Interregnum, for eleven years.

Zachariah, or *Zechariah*, reigned only six months, when he was killed in a conspiracy headed by Shallum, fulfilling the prophecy of 2 Kings x. 30. He was son of Jeroboam II., and the last of the dynasty of Jehu.

Shallum reigned only one month, being slain by a conspirator, Menahem.

Menahem, a cruel, idolatrous ruler. He bribed Pul, king of Assyria, with 1,000 talents to stay his threatened invasion of Israel. Read 2 Kings xv. 14. He was contemporary with the prophets Amos and Hosea, who describe the evils of his reign.

Pekahiah, son of the preceding, reigned only two years, when he was killed by a conspirator Pekah. His was an evil reign, 2 Kings xvi. 22.

Pekah, at first captain of Pekahiah. He made an alliance with Damascus and laid waste Judah, but he was overthrown by Tiglath-Pileser, who came to the aid of Judah, and took away one half of the territories of Israel. He was slain by a conspirator Hoshea, 2 Kings xvi., 2 Chron. xxviii., Is. vii. ix.

Interregnum.

Hoshea, the last of the Kings of Israel, who did evil, but not as the kings that were before him. He allied himself with So, King of Egypt, against Assyria, but was taken prisoner by Shalmaneser, King of Assyria, Micah v. 1. Three years later Samaria was taken, and the kingdom of Israel ceased.

THE CAPTIVITY.

Israel was invaded by *Pul* (Sardanapalus), who levied tribute on Menahem, 1 Chron. v. 26; by *Tiglath-Pileser*, who carried off the inhabitants of Galilee, and the inhabitants east of Jordan; twice by Shalmaneser, who took Samaria; and by *Senacherib*, who took away 200,000 people.

Judah similarly was invaded several times by *Nebuchadnezzar*, and its inhabitants were carried into *Babylon*. (1) When *Jehoiachim* was captured. (2) When *Zedekiah* was taken and the Temple destroyed, besides other invasions.

Of the captives, 42,360 returned under a decree of *Cyrus*, Ez. i. 2, and the guidance of *Zerubbabel*, *Ezra*, and *Nehemiah*.

Of the *ten tribes* some returned with the Jews, some mingled with the Samaritans, some remained in *Assyria*.

The Captivity weaned the Jews from idolatry, weakened the Mosaic dispensation, and so prepared for the Christian; spread abroad among the heathen the knowledge of the one God, and afforded a striking example of the fulfilment of prophecy.

History of the Captivity. *Nebuchadnezzar* or *Nebuchadrezzar* was the greatest of the kings of *Babylon*, son of *Nabopolassar*, founder of the *Babylonian* empire. He defeated *Pharaoh-Necho* and captured *Jerusalem*. *Phœnicia* and *Jehoiakim* rebelled, and *Nebuchadnezzar* besieged *Tyre* and put *Jehoiachin* on the throne instead of *Jehoiakim*. He again took *Jerusalem* and made *Zedekiah* king there, but on his revolt finally destroyed *Jerusalem*. *Zedekiah's* eyes were put out, and *Gedaliah* was made governor of *Judea*. *Nebuchadnezzar* then enlarged *Babylon*, and built other cities, but for his pride he was smitten with madness, till repenting he was restored.

Life of *Elijah*. *Elijah* was a *Tishbite*, of the mountain district of *Gilead*, clothed with a girdle of skin about his loins, 1 Kings xviii. 46, and a mantle or cape of sheepskin, 1 Kings xix. 13. He was zealous and abrupt, and thus suited for his times when *Baal* worship was so popular. He appeared before *Ahab* at the time of the drought, during which he stayed by the brook *Cherith* and at *Zarephath*, at which latter place he multiplied the widow's meal and oil, and restored her son to life. At the end of

two years, Elijah appears before Ahab's minister, Obadiah, and commands Ahab himself to summon the idolatrous priests to Mount Carmel, whom he slays, 1 Kings xviii. 40. Rain is sent upon the land, but Jezebel is furious at the slaughter of the priests, and Elijah flees to Beersheba, and, after being fed by God, to Horeb, fasting forty days on the route. In a cave at Horeb God appeared to him, in terror and in the still small voice, giving him three charges. After this he took Elisha as his companion. He then denounced the murder of Naboth, 2 Kings ix. 26-36, 1 Kings xxi. 19. After three or four years, he announces the death of Ahaziah of Israel, 2 Kings i. 1, 1 Kings xxii. 51, who sent men to seize him. He then foretold the death of Jehoram, King of Judah, 2 Chron. xxi. 12. At Gilgal God tells him his end is nigh; he tries in vain to get Elisha to leave him, but they two go on together from Gilgal to Bethel, Jericho, and across the divided Jordan, till in his native Gilead a chariot and horses of fire take up Elijah in a whirlwind. He is mentioned in the New Testament, James v. 17, Luke iv. 25, Matt. xvii. 11.

Life of Elisha, minister and successor of Elijah, 1 Kings xix. 16. He was invested with the prophet's office and mantle, while at work in the field, and he differed from Elijah in being found constantly in cities, while the latter was a true Bedouin of the Desert. He was a prophet altogether about 55 years, 2 Kings v. 8, and after the death of Elijah first dwelt at Jericho, which had been lately rebuilt, and where the "sons of the prophets" dwelt. Here he healed the waters of a spring. On the way from Jericho to Carmel he was mocked by children whom he punished. At a later date, he rescued the three Kings of Israel, Judah, and Edom from perishing by thirst when fighting against Moab. He next multiplies the widow's oil, and at Shunem restored to life the son of one who had previously hospitably enter-

tained him. Later still, at Gilgal, the poisonous food is made wholesome in a time of famine. Naaman the Syrian, chief captain of the King of Syria, is smitten with leprosy, who is healed by the advice of Elisha. He brings a present to the prophet, which is refused, but his servant Gehazi acts falsely and is smitten with leprosy. The prophet makes the head of an axe to swim in the Jordan. The Syrians who had surrounded him, and wanted to capture him, are struck blind, and conducted to Samaria, where their sight is restored. He next announces to Hazael that he shall succeed Benhadad of Damascus—and to Jehu that he shall be King of Israel. His dead bones restored the dead to life.

THE POETICAL BOOKS OF THE BIBLE.

These form the third division of the Sacred Text. The Law, the Prophets, and the Hagiographa or Holy Writings, and comprise Job, Psalms, Proverbs, and Ecclesiastes. The writings of the prophets are also mostly cast in the poetical form.

We thus find Hebrew poetry devoted to the highest subject, that of religion. Twelve of the poems of the Old Testament are *alphabetical*, *i.e.*, each line or verse begins with succeeding letters of the alphabet; the verses begin with the same letter, or, as in Ps. cxix., series of eight verses begin with succeeding letters.

Or there is a refrain or repetition of the same verse at regular intervals, see Ps. xlii. 5, 11, &c.

Again, many poems show a *parallelism* of structure, the language of one half the verse being echoed in the next; "the two halves corresponding to one another by expressing the same sense in different but equivalent terms;" as

"What is man that thou art mindful of him ;
Or the son of man that thou visitest him."—Ps. viii. 4.
Sometimes the reverse form of parallel is found, where one half is a contrast or antithesis to the other; as

“A wise son maketh a glad father ;
But a foolish son is the heaviness of his mother.”—
Prov. x. 1.

Job lived in Uz, probably in Idumean Arabia. He was a chief of great wealth and goodness, and God allows Satan to try him, as he had said Job was pious from mere selfishness. Job's property, children, and health are taken away; his wife fails him, but Job can be virtuous for virtue's sake. Three friends, Eliphaz, Bildad, and Zophar come to condole with Job, but find more fault with him than they give comfort, and they are therefore reprov'd by Elihu, a young man. God silences the murmurs of Job by showing him His grandeur, and rewards his patience by restoring the things taken away.

The book was certainly written before the Captivity, and as no reference is made to the Mosaic Law, it was probably written before the Pentateuch. He is referred to in Ez. xiv. 12, James v. 11. We do not know who was the author of the book.

THE PSALMS.

The Psalms were mostly written to be set to music and used in the Divine service, David being the author of the greater part of them. There are 150, divided into five books, formed at different times, as is seen in the different names for God.

Book 1 comprised i.-xli.; Book 2, xlii.-lxxii.; Book 3, lxxiii.-lxxxix.; Book 4, xc.-cvi.; Book 5, cvii.-cl.

The author's name is frequently put above the Psalm, thus all Book 1 is by David; Book 2 was composed in the reign of Hezekiah (see xlii.), and consists of Levitical, Davidic, and one of Solomon's. Perhaps the psalms in the other books attributed to David, are so called only as referring to the head of the family of David; and were thus written by Hezekiah, Josiah, Zerubbabel, and others. Book 3 was probably compiled in the reign of Manasseh.

Book 4 in the time of the Captivity, and Book 5, after the return. The earliest of all is that of Moses, Ps. xc.

Fifteen of the psalms, cxx.-cxxxiv. are termed "Songs of Degrees," or "Songs of Steps," and were probably sung by the Jews going up to Jerusalem at the yearly feasts. The word *Selah* was perhaps a musical note.

This portion of the Old Testament is quoted by Christ or His disciples more than any other—in fact, 50 times.

The Psalms have been divided—

I. *Prayers*, the penitential psalms, 6, 32, 38, 51, 102, 130, 143, besides those for affliction, persecution, &c.

II. *Thanksgivings*, national and individual.

III. *Psalms of adoration* of God's greatness and goodness.

IV. *Doctrinal* Psalms; the excellency of God's word; the vanity of man; good and bad characters.

V. *Prophetical* of the Messiah; 2, 8, 16, 22, 40, 45, 69, 72, 87, 109, 110, 118.

VI. *Historical*. 78, 105, 106, 135, 136.

PROVERBS.

Proverbs. This declares itself to be mostly the Proverbs of Solomon, the last two chapters being written by others. The book may be divided into three portions:—

I. Praise of Wisdom. i.-ix.

II. The "Proverbs of Solomon." x.-xxiv.

- | | | |
|---|-------------------------|--------------------|
| { | (a) Single proverbs. | x.-xxii. 16. |
| | (b) A poem of proverbs. | xxii. 17-xxiv. 21. |
| | (c) Single proverbs. | xxiv. 23-34. |

III. Proverbs of Solomon, copied by the men of Hezekiah. The Proverbs shew us the contrast in parallelism of Hebrew poetry in a very strong light.

ECCLESIASTES.

Ecclesiastes. This book declares itself, i. 1, to be written by the "*preacher*, the son of David, King of Jerusalem," or Solomon; and it is the confession of one who has learned experience late in a life spent in selfishness and sin. Its subject is *happiness*, which is shewn to consist not in the things of this life, nor even in knowledge. The whole book is admirably summed up in the end: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man."

CANTICLES.

Song of Solomon. This is assigned by the Hebrew title to Solomon. 1 Kings iv. 32. It is cast in the dramatic form of a love story, but its interpretation is a subject of controversy.

(a) The *mystical* or *typical* school bases the book on Solomon's marriage with the daughter of Pharaoh, King of Egypt, or some humbler personage. ii. 1, viii. 12.

(b) The *allegorical* interprets God as the beloved, and the bride as the congregation of Israel.

(c) The *literal* school interpret it as the victory of love over the temptations of wealth and royalty.

It is generally accepted to refer to the spiritual marriage between Christ and His Church. The language is oriental, and full of beauty and passionate tenderness; but presents some difficulties, but no doctrines are dependent on the book.

Jewish History between the Old and New Testaments. This was a period of 400 years, during which many of the prophecies against Babylon, Egypt, Tyre, &c., were fulfilled.

Judea remained subject to Persia for half the period, 200 years, as part of Syria, being ruled by the High Priest. This office was accordingly the object of many ambitious and several wicked men.

When Alexander broke up the Persian kingdom, he marched to Jerusalem, and was met by the High Priest, who conciliated him. He afterwards planted many Jews in his new city, Alexandria. On his death Judea formed part of Egypt under his successors, the King of Egypt taking many Jews there, so that they became Hellenists (Greek Jews), and had the Septuagint, or Greek copy of the Bible. After being tributary to Egypt 100 years, Palestine again became subject to the Syrians, who divided the country into Judea, Samaria, Galilee, Trachonitis, and Perea—the High Priest and Sanhedrim ruling the people. At this time the state of the country was wretched; the rulers were as wicked as the people, and the kings of Egypt and Syria met in Palestine to contend for mastery. Antiochus Epiphanes took Jerusalem with great slaughter, dedicated the temple to Jupiter, stopped Jewish worship, burnt the Scriptures, and forced the people to worship idols. The Asmonean family arose to “stand up for the Law.” The five sons became the first of the Maccabees—patriots of Israel. War was carried on against five successive kings of Syria, and the Jews won their independence. Judas Maccabæus restored the Temple, and instituted the Feast of the Dedication. John x. 22.

The power of Egypt and Syria waned; that of Rome increased. Pompey took Jerusalem, and the last of the Maccabees was succeeded by Herod the Great, upheld by Rome.

DANIEL.

Daniel was one of the “four greater” prophets; he was of noble origin and great talents; and one of the captives taken to Babylon in the time of Jehoiakim. Taken into favour by Nebuchadnezzar he interpreted the king’s dreams, Dan. i. 17, and was made ruler over the province of Babylon. He again interpreted the king’s dream, Dan. iv. 8, and the writing on the wall, v. 10. In the reign of Darius

he was delivered from the lions, vi. 10; and saw his last vision in the reign of Cyrus, x. 1.

The *Book* of Daniel is composed partly in Hebrew, partly in Chaldaic. Contents—

I. Introduction, i.

II. History of the powers of the world, ii.-vii.

III. History of the people of God, viii.-xii.

Interpretation of the image, the four great empires.

(1) The golden head = Babylon and Assyria.

(2) The silver breast and arms = empire of Medes and Persians.

(3) The brazen belly and thighs = Greece and Macedonian kingdom.

(4) The legs of iron = Roman power.

(5) The stone cut from the living rock = Christ's kingdom.

Shadrach, Meshach, and Abednego. The "three children," Dan. i.-iii. Their deliverance is commemorated in the Benedicite.

JEREMIAH.

Jeremiah was the son of a priest, and was yet a child in the reign of Josiah, and was early called to the prophetic office. He counselled Jehoiakim in vain not to trust in Egypt, but submit to the Chaldeans, for which he was persecuted. In return he foretold the calamities to come, and Jehoiakim and Jehoiachin were carried away captive, but Zedekiah listened to him. On attempting to escape from Jerusalem he was cast by the people into a dungeon, though the king to a slight extent protected him. He mourns over the fate of Jerusalem, which was soon after taken, in the Lamentations. He was left in Judea under the protection of the Chaldeans. He was carried by the people, who had again revolted, prisoner into Egypt.

Cyrus was the founder of the Persian empire. He defeated the Median king, and overthrew the kingdom, and at a later date conquered Babylon and

Assyria. He was a great friend to the Jewish captives, and their liberator.

EZRA.

Ezra, or *Esdras*, scribe and priest, whose history is recorded in *Ezra*, and *Nehemiah* viii., xii. 26. He lived at Babylon during the reign of Artaxerxes Longimanus, whose leave he obtained to visit Jerusalem with others, bearing presents, to restore the ancient worship. He persuaded the Jews to put away their heathen wives. He again visited Jerusalem thirteen years later. He probably returned finally to Babylon. He is believed to have instituted

- (a) The great synagogue.
- (b) The lesser synagogues.
- (c) The canon of Scripture.

(d) And he perhaps wrote *Chronicles*, *Ezra*, *Nehemiah*, and some say *Esther*, and several of the *Books of the Prophets*.

The *Book of Ezra* continues the *Chronicles*.

Contents—I. *Return of the Captive Jews and Rebuilding of the Temple*, i.-vi.

- (a) Proclamation of Cyrus, i.
 - (b) The returning Jews and their presents, ii.
 - (c) Altar of burnt offering and temple foundations, iii.
 - (d) Opposition of the Samaritans, iv.
 - (e) Prophecies of Haggai and Zechariah, v.
 - (f) Decree of Darius; temple finished, vi.
- II. *Ezra's Journey and Reformations*, vii.-x.
- (a) His journey, vii., viii.
 - (b) His lamentation, confession, and prayer, ix.
 - (c) Repentance of the Jews, x.

NEHEMIAH.

Nehemiah's history is contained in his book. He was probably of the tribe of Judah, and was cup-bearer to Artaxerxes Longimanus at Shushan (winter residence of the Persian kings). Hearing from Jews

arrived from Jerusalem of the unhappy state of that city, he secured from the Persian king the governorship of Judea, and visited and rebuilt the walls of Jerusalem. The building was hurried on with all despatch, as Sanballat, the Moabite, in the service of Persia, and Tobiah, the Ammonite, and Geshur, the Arabian (Neh. ii. 19, iv. 7), with the Samaritans generally, tried to hinder the work and kill Nehemiah, or bring him into suspicion at the court of Artaxerxes. They succeeded in interrupting the work by order from Artaxerxes, but it was continued after an interval of some years, and the temple repaired; and a census taken. Nehemiah also reformed abuses in the state, and received no pay during the twelve years of his office; he made provision for returned captive Jews, and for the maintenance of the priests and Levites.

The *Book* of Nehemiah is the last of the Historical Books of the Old Testament. The greater part—i.-vii. 6 at least, and xii. 27-47, and xiii.—was written by Nehemiah himself; but viii.-xi. 3 was probably the work of Ezra. It shows how feeble and few the Jews had now become; gives us the origin of the hatred between the Jews and the Samaritans; gives graphic pictures of Nehemiah himself, of the Jewish social life of the time, and is the second Domesday Book of the Jews, like that of Joshua. It covers a period of twelve years of the reign of Artaxerxes Longimanus.

ESTHER.

Esther, a Jewish captive, whose ancestors had been carried captive into Babylon, with Jehoiachin, by Nebuchadnezzar. She was reared by her cousin Mordecai, an officer of the Persian king, which king selected her for his queen. On the representation of Haman the king gives orders for the death and plunder of all Jews, which fate was averted by means of Esther.

The *Book of Esther* was perhaps written by Mordecai. It is read by the Jews at the feast of Purim, instituted to commemorate the deliverance wrought by Esther. The name of God is not once mentioned in it. Others think it is a translation of one of the annals of the reign of Ahasuerus; the events it describes happened between those narrated in Ezra vi.-vii.

Contents. (a) Feast of Ahasuerus; divorce of Vashti, i.

(b) Introduction of Esther and Mordecai to court, ii.

(c) Haman's plot, iii. iv.

(d) Its defeat, v., vi., vii.

(e) Feast of Purim; promotion of Mordecai.

THE PROPHETS.

The Prophets. "Prophecy comprehends three things: (1) Prediction; (2) Singing by the dictate of the Spirit; (3) Understanding and explaining the hidden sense of Scripture."—*Locke*.

At first the priests were the teachers of the Jews; but in the time of Samuel a new order of things was established; he instituted colleges of the prophets, and such were found at Ramah, Bethel, Jericho, and Gilgal; and students in these were never wanting to the end of the Old Testament. They studied the Law, teaching, music, poetry. From these schools many of the prophets proper came, while God raised up others, as Amos (Amos vii. 14), not belonging to them.

The special features of the sixteen prophets of the Old Testament are

(1) They were national poets, annalists, or historians.

(2) Teachers of patriotism and morality; and expounders of the law.

(3) They were revealers of God's will to man, foretelling especially the kingdom of Christ.

The Prophets, showing the periods in which they prophesied.

KINGS OF JUDAH.	ISAIAH.	JEREMIAH.	EZEKIEL.	DANIEL.	HOSEA.	JOEL.	AMOS.	OBADIAH.	JONAH.	MICAH.	NAHUM.	HABAKKUK.	ZEPHANIAH.	HAGGAI.	ZECHARIAH.	MALACHI.	KINGS OF ISRAEL.
Amaziah, 839.																	Jeroboam II.
Uzziah, 810																	
																	Interregnum.
																	Menahem.
																	Pekahiah, 761
Jotham.																	Pekah, 759.
Ahaz.																	
Hezekiah.																	Hosea.
Manasseh																	Captivity of Israel
Amon.																	Captivity of Judah.
Josiah.																	
Jehoahaz.																	* Malachi, between 436 and 420.
Jehoiakim.																	
Jeconiah.																	
Dest. of Jerusalem.																	
Zerubbabel																	

They are divided into the four greater prophets, **Isaiah**, **Jeremiah**, **Ezekiel**, **Daniel**, and the 12 minor

- | | | |
|----------|--------------|---------------|
| 1. Joel | 5. Micah | 9. Obadiah |
| 2. Jonah | 6. Nahum | 10. Haggai |
| 3. Hosea | 7. Zephaniah | 11. Zechariah |
| 4. Amos | 8. Habakkuk | 12. Malachi. |

Arranged in chronological order. Of these, the prophets of the captivity were **Ezekiel** and **Daniel**. Those of the return were **Haggai**, **Zechariah**, and **Malachi**.

ISAIAH.

Isaiah, son of *Amoz*, prophesied concerning **Judah** and **Jerusalem** during the reigns of **Uzziah**, **Jotham**, **Ahaz**, **Hezekiah**, kings of **Judah**. i. 1. He is said to have been sawn asunder by **Manasseh**. **Heb. xi. 37**.

The Book of Isaiah. The object of this was to call **Judah** to repentance by shewing the woes awaiting its wickedness: and by shewing the fate that would punish the wickedness of the enemies of **Judah**, **Babylon**, **Egypt**, **Tyre**, **Damascus**, **Philistia**, and **Moab**. The Prophet, moreover, alludes frequently to the coming of the Great Restorer and Deliverer, the Messiah.

Isaiah was contemporary with **Micah**, **Amos**, and **Hosea**, whose writings explain his. He is the "Evangelical Prophet," so called because he foretold the coming, the character, the ministry, and passion of Christ, and the duration of His kingdom, whence he is frequently quoted in the New Testament.

I. i.-xxxix. Referring to the Jewish nation of his time and its foes.

(a) Warnings and promises to **Judah** and **Israel**, i.-xii.

(b) Destruction foretold of **Assyria**, **Babylon**, **Moab**, **Egypt**, **Philistines**, **Syria**, **Edom**, and **Tyre**, xiii.-xxiii.

(c) Writing of the time of King **Hezekiah**, the sins of **Judah** and **Israel**, the destruction of **Samaria**, and historical narratives, xxiv.-xxxix.

II. xl.-lxvi. Refers to events after the return—written to encourage the people: this part contains the deliverance by Cyrus, punishment of the enemies of the Jews; the return; the goodness of God and folly of idolatry; the Messiah; the blessings of the Gentiles; the rejection of Christ and its punishment; and the final conversion of the Jews.

EZEKIEL.

Ezekiel was one of the four major prophets, taken captive with Jehoiachim, and settled on the banks of the River Chebar, in Babylonia, 200 miles north of Babylon. He was married and had a house, viii., but lost his wife suddenly. He was of great reputation among his fellow exiles; and was contemporary with Daniel. He is said to have been murdered in Babylonia by a fellow countryman. He was, like Jeremiah, both priest and prophet.

The *Book* of *Ezekiel* may be divided as follows:—

1. His call and preparation, i.-iii. 21.
2. Overthrow of Jerusalem and Judah, iii. 22-vii.
3. The Temple to be polluted, and the punishment therefore, viii.-xi.
4. Warnings against prevalent sins, xii.-xxiii.
5. Prediction of the siege of Jerusalem and its overthrow, xxiv.
6. Judgment on the neighbouring nations, xxv.-xxxii.
7. After the destruction of Jerusalem, exhortation to repentance, and God's future kingdom, xxxiii.-xxxix.
8. The New Jerusalem, Temple, and Holy Land—a symbolic vision, xl.-xlviii.

HOSEA.

Hosea. One of the minor prophets: supposed to have belonged to Israel, who lived in the lifetime of the last six or seven of its kings. Contemporary with Micah, Amos, Joel, and Isaiah, writing for the

ten tribes. He describes the wretched state of his country at the time, the prey to military factions.

Contents. I. *Symbolical narrative.* i.-iii. The history of God's people; the conversion of the Gentiles: and final restoration of Israel.

II. *Prophetic discourses.* Prediction of calamity for sin, and of the glory of the future. The book is frequently referred to in the New Testament.

JOEL.

Joel probably lived in Judah in the reign of Uzziah; he is, therefore, one of the earliest of the prophets. His history is not given in the Old Testament.

The *Book* of Joel contains a prediction of

1. Want of water.
2. A plague of locusts.

These are promised to be removed if the people turn to God. He is quoted Acts ii. Some think the locusts are representatives of the future invaders of the nation. He announces the outpouring of the Spirit, and the Great Day of the Lord; the punishment of the enemies of the Jews, and their own final restoration and prosperity of the Church.

AMOS.

Amos also lived in the time of Uzziah, i. 1, and was contemporary with Hosea. He lived at Bethel, but was probably a native of Tekoah, south of Jerusalem. He was a husbandman before his call; and hence many of his rustic figures and allusions.

The *Book* of Amos may be divided into four portions.

- (1) The state of the neighbouring nations, i. ii. 3.
- (2) The state of Israel and Judah, ii. 4.-vi. 14.
- (3) The punishment of Israel, vii. 1-ix. 10.
- (4) The Messiah and Israel's future glory.

He is twice quoted in the New Testament, by Stephen, Acts vi. 42, and James, Acts xv. 16.

OBADIAH.

Obadiah. We have no history of him in the Old Testament. There is no reason for thinking him to be the same as the minister of Ahab.

The *Book* of Obadiah is a denunciation of the Edomites, whose ruin he foretold, while Israel should repossess her land as well as Philistia and Edom. He also foretold the reign of the Messiah.

JONAH.

Jonah was perhaps the earliest of the prophets whose writings have come down to us, and is mentioned 2 Kings xiv. 25. He was a native of Gath-Hepher, in Zebulun, and lived probably in the time of Jeroboam II., and prophesied to Israel and Nineveh. The greater portion of his book is a simple historical narrative, and records his attempt to flee from his commission concerning Nineveh to Tarshish. He was swallowed by a "great fish" and then did his commission. Read his book for his history.

MICAHA.

Micah was a man of Judah, and was contemporary with Hosea, Amos, and Isaiah.

His *Book* is divided into three sections, each beginning with "Hear ye," and ending with a promise.

I. He foretold the ruin of Israel and Judah; threatens the rulers of the people, but closes with promise of mercy, i. ii.

II. The future of the Jewish nation, and church under Christ, and the destruction of Assyria, iii. iv.

III. God's judgment and mercies, v.-vii.

NAHUM.

Nahum. No history is recorded of him in the Old Testament. His *Book* was probably written just before the destruction of the army of Sennacherib, Is. xxxvii. 36. It describes the destruction of Assyria.

HABAKKUK.

Habakkuk probably prophesied in the reign of Josiah, and in Judah, before the invasion of Nebuchadnezzar. His *Book* foretells the overthrow of Chaldea.

ZEPHANIAH.

Zephaniah also lived at the same time as the preceding. His *Book* may be divided into three sections.

(1) Threatening of God's judgments on the land, and exhortation to repentance, i. ii. 1-3.

(2) God's judgments on the neighbouring enemies of the Jews; Philistia, Moab, and Ammon, ii. 4-15.

(3) The sins of Jerusalem, and the future prosperity of Israel, iii.

HAGGAI.

Haggai was the first of the prophets of the return, being probably one who returned with Zerubbabel. He was sent to urge the people to rebuild the temple, interrupted through the schemes of the Samaritans.

The *Book* contains four prophecies.

(1) Promise of God's favour towards the new temple when rebuilt, i.

(2) The promise that the glory of the new temple shall excel that of Solomon's, ii. 1-9.

(3) The Divine blessing promised for the foundation of the temple, ii. 10-9.

(4) Promise of persecution of the Jews and destruction of their enemies, ii. 30-23.

ZECHARIAH.

Zechariah, contemporary of the preceding, and a priest. His *Book* may be divided into three parts.

(1) Nine visions, relating to the restoration of the Jews. The destruction of their enemies; Christ and his Church, i.-iv.

(2) Prosperity of Jerusalem, and the flowing of all nations to her worship, vii. viii.

(3) Future history of the Jews. The destruction of the temple, rejection of Christ, and final conversion of the Jews; the Messiah and call of the Gentiles, ix.-xiv.

MALACHI.

Malachi, the last of the prophets, who prophesied about 420 B.C., coming after the preceding, and when the temple service was restored, and being probably contemporary with Nehemiah.

His *book* divides itself into three sections.

(1) God the Father of the *Jews*, i. ii. 9.

(2) God the Father of *all*, ii. 10-16.

(3) God the Judge of *all*, ii. 17-end. He denounces the self-righteousness of the people, and predicts that the Lord whom they sought would suddenly come to the temple, preceded by his herald.

PROPHECIES, &c.

GENERAL PROMISES OF A SAVIOUR.—P.=Prophecy. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Gen. iii. 15.

F.=Fulfilment. But when the fulness of time was come, God sent forth his Son, made of a woman.—Gal. iv. 4. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John iii. 8.

THE TIME OF CHRIST'S COMING.—P. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come.—Gen. xlix. 10. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, that from the going forth of

the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself. Dan ix. 24—27.

F. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.—John xix. 15.

P. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place shall I give peace, saith the Lord of hosts.—Hag. ii. 9.

F. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took Simeon him up in his arms, and blessed God.—Luke ii. 27, 28.

JOHN THE BAPTIST.—P. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. iv. 5, 6.

F. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of just; to make ready a people prepared for the Lord.—Luke i. 16, 17.

P. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.—Mal. iii. 1.

F. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Matt. xi. 10.

P. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—Every valley shall

be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—Is. xl. 3—5.

F. In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand.—Matt. iii. 1—3.

THE BIRTH OF CHRIST.—P. There shall come a star out of Jacob, and a sceptre shall rise out of Israel.—Numb. xxiv. 17.

F. The wise men departed, and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.—Matt. ii. 9, 10.

P. Unto us a child is born, unto us a Son is given.—Is. ix. 6.

F. Unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke ii. 11.

THE DESCENT OF CHRIST FROM ABRAHAM.—P. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Mic. v. 2.

F. Jesus was born in Bethlehem of Judæa.—Matt. ii. 4, 5.

P. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.—Ps. lxxii. 10.

F. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matt. ii. 11.

P. In thy (Abraham's) seed shall all the nations of the earth be blessed.—Gen. xxii. 18. And I will establish my covenant with Isaac for an everlasting covenant, and with his seed after him.—Gen. xvii. 19.

F. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Gal. iii. 16.

OF THE TRIBE OF JUDAH, AND THE HOUSE OF DAVID.—P. God chose the tribe of Judah, the Mount Zion which he loved.—Ps. lxxviii.

F. For it is evident that our Lord sprang out of Juda.—Heb. viii. 14.

P. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.—Is. xi. 1.

F. The Son of David.—Matt. i. 1.

P. I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.—Ps. lxxxix. 3, 4.

F. David therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.—Acts ii. 30.

P. I will raise unto David a righteous Branch.—Jer. xxiii. 5.

F. (He) hath raised up an horn of salvation for us in the house of his servant David.—Luke i. 69.

BORN OF A VIRGIN.—P. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Is. vii. 14.

F. Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David. And the Angel said unto her, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.—Luke i. 26.

OFFICES OF CHRIST.—*Prophet*: P. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.—Deut. xviii. 15.

F. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you

of your brethren, like unto me : him shall ye hear in all things whatsoever he shall say unto you.—Acts iii. 22.

Saviour.—P. Your God ... will come and save you.—Is. xxxv. 4.

F. Jesus Christ came into the world to save sinners.—1 Tim. i. 15.

Shepherd.—P. I will set up one shepherd over them, even my servant David ; he shall feed them, and he shall be their shepherd.—Ezek. xxxiv. 23.

F. I am the good shepherd, and know my sheep, and am known of mine.—And I lay down my life for the sheep.—And there shall be one fold and one shepherd.—John x. 14—16.

Priest.—P. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.—Ps. cx. 4.

F. Called of God an high priest after the order of Melchizedek.—Heb. v. 10.

King.—P. A king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, The Lord our Righteousness.—Jer. xxiii. 5, 6.

F. He must reign till he hath put all his enemies under his feet.—1 Cor. xv. 25. And Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it.—Luke xxiii. 3. Nathanael answered and said unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.—John i. 49.

ENDUED WITH THE HOLY GHOST.—P. The Spirit of the Lord is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the accepted year of the Lord.—Is. lxi. 1, 2.

F. He found the place where it was written, The

Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the accepted year of the Lord.—Luke iv. 17—21.

P. And the Spirit of the Lord shall rest upon him.—Is. xi. 2.

F. And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matt. iii. 16.

P. I have put my Spirit upon him.—Is. xlii. 1.

F. God anointed Jesus of Nazareth with the Holy Ghost and with power.—Acts x. 38.

ATTRIBUTES OF CHRIST.—P. My *righteous* servant.—Is. liii. 11.

F. Jesus Christ the *righteous*.—1 John ii. 1.

P. The Lord our *Righteousness*.—Jer. xxiii. 6.

F. Christ Jesus made unto us *righteousness*.—1 Cor. i. 30.

P. Thine *Holy One*.—Ps. xvi. 10.

F. The *Holy One* and the Just.—Acts iii. 14.

P. He is *Just*.—Zech. ix. 9.

F. Who is *holy, harmless, undefiled*.—Heb. vii. 26.

P. Neither was any *deceit* in his mouth.—Is. lii. 9.

F. Neither was *guile* found in his mouth.—1 Pet. ii. 22.

P. As a sheep before her shearers is *dumb*, so he opened not his mouth.—Is. liii. 7.

P. (He) is *lowly*.—Zech. ix. 9.

F. I am meek and *lowly* in heart.—Matt. xi. 29.

P. He shall not cry, nor lift up, nor cause his voice to be heard in the streets.—Is. xliii. 2.

F. (He) charged them that they should not make him known.—Matt. xii. 16.

HIS LOW ESTATE.—P. He is despised and rejected of men; a man of sorrows, and acquainted with

grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.—Is. liii. 3.

F. Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. viii. 20.

MIRACLES.—P. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb man sing.—Is. xxxv. 5, 6.

F. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.—Matt. xi. 5.

OPPOSED.—P. They that hate me without a cause are more than the hairs of my head.—Ps. lxxix. 4.

F. Now have they seen and hated both me and my Father.—John xv. 24.

P. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast their cords away from us.—Ps. ii. 2—3.

F. Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.—Acts. iv. 27.

TRIUMPH.—P. Rejoice greatly, O daughter of Zion; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—Zech. ix. 9.

F. Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me.—Matt. xxi. 2.

P. Blessed be he that cometh in the name of the Lord.—Ps. cxvii. 26.

F. Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matt. xxi. 9.

P. Out of the mouth of babes and sucklings hast thou ordained strength.—Ps. viii. 2.

F. Yea; hast thou never read, Out of the mouth of babes and sucklings thou hast perfected praise?—Matt. xxi. 16.

BETRAYAL.—So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. Zech. xi. 13.

F. And they covenanted with him for thirty pieces of silver.—Matt. xxii. 15.

And he cast down the pieces of silver in the temple.—Matt. xxvii. 5.

And they took counsel and bought with them the potter's field, to bury strangers in.

P. Let his days be few.—Ps. cix. 8.

F. And he departed, and went and hanged himself. Matt. xxvii. 5.

P. Let another take his office.—Ps. cix. 8.

F. And they gave forth their lots; and the lot fell upon Matthias: and he was numbered with the eleven Apostles.—Acts i. 26.

P. My God, my God, why hast thou forsaken me.—Ps. xxii. 1.

F. Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?—Matt. xxvii. 46.

P. Smite the Shepherd, and the sheep shall be scattered.—Zech. xii. 7.

F. Then all his disciples forsook him, and fled.—Matt. xxvii. 56.

PASSION.—P. Surely he hath borne our griefs, and carried our sorrows.—Is. liii. 4.

F. My soul is exceedingly sorrowful, even unto death.—Matt. xxxi. 38.

P. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Is. liii. 5.

F. Who his own self bare our sin in his body on

the tree, that we, being dead in sin, should live unto righteousness ; by whose stripes ye are healed.—1 Pet. ii. 54.

P. The Lord hath laid on him the iniquity of us all.—Is. liii. 6.

F. Because we thus judge, that if one died for all, then were all dead.—2 Cor. v. 14.

P. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgressions of my people was he stricken.—Is. liii. 8.

F. And the soldiers led him away into the hall called Prætorium ; and they called together the whole band.—And when they had mocked him, they led him out to crucify him.—Mark xv. 16—20.

P. All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him, seeing that he delighted in him.—Ps. xii. 7, 8.

F. And they that passed by reviled him, wagging their heads.—Likewise also the chief priests mocking him, with the scribes and elders, said, He trusted in God ; let him deliver him now, if he will have him.—Matt. xxvii. 39, 41, 43.

P. They pierced my hands and my feet. I may tell all my bones.—Ps. xxii. 16, 17.

F. Behold my hands and my feet, that it is I myself.—Luke xxiv. 39.

P. They part my garment among them, and cast lots upon my vesture.—Ps. xxii. 18.

F. Then the soldiers ... took his garments, and made four parts, to every soldier a part ; and also his coat. They said among themselves, Let us not rend it, but cast lots for it, whose it shall be.—John xix. 23, 24.

P. The abjects gathered themselves together against me.—Ps. xxxv. 15.

F. The thieves also, which were crucified with him, cast the same in his teeth.—Matt. xxvii. 44.

P. My lovers and my friends stood aloof from my sore ; and my kinsman stand afar off.—Ps xxxviii. 11.

F. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.—Luke xxiii. 49.

P. False witnesses did rise up ; they laid to my charge things that I knew not.—Ps. xxxv. 11.

F. Many bare false witness against him, but their witness agreed not together.—Mark xiv. 56.

P. I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my face from shame and spitting.—Is. 1. 6.

F. Then they did spit in his face, and buffeted him ; and others smote him with the palms of their hands.—Matt. xxvii. 67.

P. They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.—Ps. lxix. 21.

F. They gave him vinegar to drink mingled with gall.—Matt. xxvii. 34.

P. He keepeth all his bones ; not one of them is broken.—Ps. xxxiv. 20.

F. When they came to Jesus, and saw that he was dead already, they brake not his legs.—John xix. 33.

P. Messiah shall be cut off, but not for himself.—Dan. ix. 26.

F. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx. 28.

P. They shall look upon me whom they have pierced.—Zech. xii. 10.

F. One of the soldiers with a spear pierced his side, and forthwith came there out blood and water.—John xix. 34.

BURIAL.—P. And he made his grave with the *wicked*, and with the *rich* in his death ; because he hath done no violence, neither was any deceit in his mouth.—Is. liii. 9.

F. Then were there two *thieves* crucified with him, one on the right hand, and another on the left.—Matt. xxvii. 38.

F. A *rich* man of Arimathea, and named Joseph, begged the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.—Matt. xxvii. 57—60.

RESURRECTION.—P. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.—Ps. xvi. 10.

F. Why seek ye the living among the dead? He is not here, but is risen.—Luke xxiv. 5, 6.

ASCENSION.—Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—Ps. lxxviii. 18.

F. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.—Mark xvi. 19.

TYPES OF CHRIST.

SACRIFICE.—P. And Abraham took the wood, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.—Gen. xxii. 6, 9, 10.

F. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.—John xix. 17.

F. And when they were come to the place, which is called Calvary, there they crucified him.—Luke xxiii. 33.

JONAH.—And Jonah was in the belly of the fish three days and three nights.—Jonah i. 17.

F. For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 40.

THE PASCHAL LAMB.—P. In the tenth day of this month they shall take to them every man a lamb—without blemish.—And ye shall keep it up till the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two sideposts and on the upper doorpost of the houses, wherein they shall eat it.—Exod. xii. 3, 5, 6, 7.

F. And looking upon Jesus as he walked, he said, Behold the Lamb of God. John i. 36.

F. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.—1 Cor. v. 7.

THE BULLOCK CARRIED WITHOUT THE CAMP.—P. Even the whole bullock shall be carried forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire.—Levit. iv. 12.

F. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Heb. xiii. 12.

P. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp.—Levit. xvi. 27.

F. See Heb. ix. 11—15.

THE SCAPE GOAT.—P. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.—Levit. xvi. 21.

F. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.—2 Cor. v. 21.

F. Who his own self bare our sins in his own body on the tree.—1 Pet. ii. 24.

THE BRAZEN SERPENT.—P. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.—Numb. xxi 9.

F. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John iii. 14, 15.

The following questions have been already set at previous Diocesan Examinations of Pupil Teachers, and will form an admirable means of testing the knowledge of the student, and be a guide to future examinations:—

At what age did Solomon become sole king? What attempts were made to shake his throne and with what results? By what events was his reign marked? Into what sins did he fall, and by what enemies was he harassed, in his later years?

Give the meaning of the following names, and show their appropriateness to the persons, or places, on whom they were respectively bestowed:—Abraham, Gershom, Isaac, Jacob, Mizpah, Moses, Noah, Peniel, and Rehoboth.

Where, and under what circumstances, did Aaron, Abraham, Balaam, Dathan, Moses, Rachel, Sarah, Terah, respectively die?

Mention the three chief feasts of the Jews, stating the typical significance of each? What other feasts did they observe?

By whom and to whom were the following words spoken:—"I have slain a man to my wounding, and a young man to my hurt." "Is anything too hard for the Lord?" "I am weary of my life because of the daughters of Heth." "Send, I pray thee, by the hand of him whom thou wilt send." "Thou hast

spoken well, I will see thy face again no more.” “Thou wilt surely wear away, both thou, and this people that is with thee.” “It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.” “And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight?” “Behold, we die, we perish, we all perish.” “The word that God putteth in my mouth, that shall I speak.” “Ye have compassed this mountain long enough: turn you northward.” “And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee.”

Describe the Tabernacle.

Relate, as you would to a class of young children: The Destruction of the Cities of the Plain; The Deception practised by Jacob on his Father; The Giving of the Law; The Story of Balaam.

What passages in the Books of Moses indicate the existence of more than one Divine Person in the Godhead?

Explain the following passages and allusions, stating, if you can, where they occur:—“If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.” “And unto thee shall be his desire, and thou shalt rule over him.” “The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” “Any . . . profane person, as Esau.” “Were all baptized unto Moses in the cloud and in the sea.” “That Rock was Christ.” “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” “Perished in the gainsaying of Core.” “Wherein was the golden pot that had manna, and Aaron’s rod that budded.”

Write a short life of one of the following:—Isaac, Jacob, Moses, Saul, Elisha.

Write a short account of the life of one of the following:—Noah, Isaac, Joseph, Moses.

Describe the various ceremonies of the Passover.

Give a short account of the chief events which occurred between the taking of Jericho and the death of Joshua.

State where the following places are situated, and give an account of the events which happened at any two of them:—Bethany, Bethlehem, Bethel, Jericho, Hebron, Nazareth.

State what you know about each of the following persons:—Seth, Shem, Terah, Jethro, Hur.

Give an account of God making his covenant with Abraham, and of the subsequent renewals of it.

State the way in which the Messiah was promised to the Patriarchs, and show how the promises were fulfilled.

Write out the prophecy of Balaam concerning the Messiah, and show how it was fulfilled.

Where are the following places? State what you know of any four of them:—Bethany, Bethel, Bethlehem, Beersheba, Hebron, Sinai, Rephidim, Mamre, Ur.

Write a short account of the life of one of the following:—Joshua, Samson, David, Solomon.

Write out the story of David's victory over Goliath, as you would tell it to a class of young children, carefully calling attention to the lessons to be learnt.

Give a short sketch of the character of David.

Show on a map the position of the following places, and give briefly the events for which any three are noted:—Bethlehem, Bethany, Bethel, Beersheba, Hebron, Jericho, Jerusalem, Nazareth, Samaria.

State what you know about the origin and history of the Samaritan nation.

Give as fully as possible the events of the return from captivity under Zerubbabel.

Draw a map shewing the position of the following places, and state the events for which any four are noted:—Carmel, Hebron, Ramoth-Gilead, Jezreel, Gadara, Jericho, Bethshan, Gilboa. •

Draw a map of Palestine, shewing the places which you remember in connexion with events in the life of our Lord.

Give an account of one of the following:—Asa, Jehoshaphat, Jehu, Hezekiah, Elisha.

Draw a map shewing the chief physical features of the Holy Land.

Who were Michal, Zadok, Ahithophel, Asa, Benhadad, Jehu?

Give the chief events of the first four kings of Judah with their dates.

State briefly what you know of the history of the interval between the return from Babylon and the birth of our Lord.

Shew the position of the following places on a map and describe the events for which any four are noted: Beersheba, Bethel, Carmel, Gaza, Gath, Gilboa, Ramoth-Gilead, Samaria, Sychar.

Draw a map of Palestine, shewing the extent of Solomon's kingdom.

Who were Seth, Rachel, Ephraim, Korah, Jephthah, Ruth, Jonathan, Abner?

Sketch the history of Israel during the lifetime of Samuel.

Sketch the history of the two kingdoms during the lifetime of Elijah.

State the three great feasts of the Israelites, and the object for which each was instituted.

Describe carefully the institution of the Passover, as recorded in Exodus xii. Why do we read this chapter on Easter Day?

What was the difference between the burnt-offering, the sin-offering, and the peace-offering?

Prepare the outline of a lesson to a 1st Class, upon—The visit of the prophet Nathan to David; The history of Balaam; The taking of Ai.

Name the principal persons through whom the descent of our Blessed Lord is traced, giving a concise account of any Gentile ancestor.

State the connection in which the following words occur; giving an explanation when required:—"As captain of the host of the Lord I am now come." "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." "Jehovah—nissi." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Give instances, from Holy Scripture, of the following attributes of God:—"Merciful and gracious." "Long suffering;" "Forgiving iniquity and transgression and sin;" "That will by no means clear the guilty;" "Visiting the iniquity of the fathers upon the children."

Which are the four greater prophets? Mention the kings during whose reigns any one of them prophesied?

St. Luke i. 76; "Thou shalt go before the face of the Lord, to prepare his ways." Quote the prophecy thus referred to, and shew how it was fulfilled.

Isaiah xi. 1, 2; "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots;" and the "Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might," the "spirit of knowledge, and the fear of the Lord." On what occasion were these words quoted in the New Testament, and how were they fulfilled?

What manner of fasting does Isaiah regard as acceptable to God; and what as unacceptable?

State what teaching respecting a coming Redeemer may be gathered from the Book of Genesis.

State concisely the events which occurred at the following places:—Beer-lahai-roi, Beth-el, Carmel, Rephidim.

Give a concise account of Gideon. Specify the prominent qualities of his character.

Describe the numbering of the people by David; and its consequences. In what did the sinfulness of David's act consist?

Point out in what respects the Christian dispensation is superior to the Mosaic.

Give instances from the Book of Genesis, of successful Prayer.

What persons are said to have "walked with God?" What is meant by the expression? What additional particulars respecting them does the New Testament supply?

Under what circumstances, and in what connection, do the following words occur:—"Ye thought evil against me; but God meant it unto good;" "My presence shall go with thee;" "If he be a god, let him plead for himself, because one hath cast down his altar;" "Hear thou in heaven thy dwelling place; and when thou hearest, forgive."

Quote St. Paul's words to shew what was the state of the Jews, under the Law of Moses, previous to the coming of Christ. Explain the Apostle's argument.

To whom and on what occasions, were the sojourning of the Israelites in Egypt, and their deliverance foretold?

Give an account of the funeral of the Patriarch Jacob.

Write two or three lines about each of the following passages:—"He was not, for God took him;" "Let us make us a name, lest we be scattered abroad;" "I am the Almighty God; walk before Me, and be perfect;" "Take it of me, and I will bury my dead there;" "Therefore was the name of it called Galeed; and Mizpah;" "The Angel which redeemed me from all evil, bless the lads."

Describe the appointment and office of the Seventy Elders. How was Joshua ordained? Did he succeed to all the power of Moses?

Give notes of lesson to your class upon Samson, and add text to impress the same. See end of Pt. II. Illustrate from the Gospel narrative all that you remember of the fifty-third chapter of the prophecy of Isaiah.

About what time does the domestic history of Ruth come in, and why is it important ?

How were these fulfilled ?—"It shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck;" "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be;" "When thy feet enter into the city, the child shall die;" "Because he humbled himself before Me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house;" "This was the word of the Lord unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth generation;" "My servant David shall be their prince for ever."

What prophecies are quoted or alluded to by our blessed Lord Himself ?

Into what parts may the book of the prophet Isaiah be divided ?

What was the moral condition of the people of Judah at the time when Isaiah delivered his prophecies ?

What prophecies did Isaiah deliver respecting : (1) the Assyrians, (2) Babylon, (3) Egypt, (4) Edom ?

What picture does Isaiah draw of the work and times of the Messiah ?

Quote from the minor prophets prophecies respecting our Lord, stating where they occur, and how they were fulfilled.

What do you consider to be the object of prophecy ?

Quote from the writings of Jeremiah, Ezekiel, and Daniel, prophecies respecting our Lord, stating by which of these prophets they were delivered, and how they were fulfilled.

Explain the following words, stating, if you remember it, in what connection they occur :—"Alien," "Dissemble," "Disdainfully," "Eschew," "Extinct," "Feigned," "Felicity," "Hell," "Leasing," "Nurtureth," "Pelican," "Posterity," "Prevent," "Privily," "Redeem," "Senator."

What denunciations uttered by Isaiah would apply with equal force to the evils amidst which we live?

Explain the following passages:—"Send ye the lamb to the ruler of the land;" "Woe to Ariel, to Ariel, the city where David dwelt;" "It shall be an habitation for dragons, and a court for owls;" "He is my Shepherd, and shall perform all my pleasure;" "The angel of his presence saved them;" "I am sought of them that asked not for me."

Which of the Psalms appear to have been written by authors other than David? Give reasons for your answer.

What Psalms are used on (1) Christmas Day, (2) Ash-Wednesday, (3) Easter Day? Show the appropriateness of any of these Psalms to the day for which they are appointed. See Part III.

Quote passages from the Psalms bearing upon the following subjects:—(1) The Character of the Righteous; (2) The Reward of the Righteous; (3) Sin; (4) Praise; (5) Vanity of earthly things; (6) The Word of God.

Quote some of the imprecations contained in the Psalms. How do you explain the use by the Psalmist of such language?

Explain the following passages, giving the context where you remember it:—"The daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour." "Though while he lived he blessed his soul; and men will praise thee when thou doest well to thyself." "It was thou, a man mine equal, my guide, and mine acquaintance." "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." "I went into the sanctuary of God; then understood I their end." "Turn again our captivity, O Lord, as the streams in the south." "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof."

Mention any passages in the Psalms which you have found it difficult to understand, stating the precise nature of your difficulty, and the explanation (if you have met with such) which you have found of it.

Give an abstract of any one of the last sixty Psalms which you best remember. By whom was it written? To what does it refer? Give reasons for your answer.

In whose reign did Edom finally revolt? And by whom, during that reign, was Jerusalem besieged?

Of what sins was Ahaz guilty? Whose aid did he seek and why?

By whom and to whom were the following words spoken?—"Art thou come unto me to call my sin to remembrance?" "Art thou he that troubleth Israel?" "If thou meet any man, salute him not; and if any salute thee, answer him not again." "But what, is thy servant a dog, that he should do this great thing?" "We go down to salute the children of the king and the children of the queen." "Glory of this, and tarry at home: for why shouldest thou, meddle to thy hurt, that thou shouldest fall, even thou and Judah with thee?" "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." "I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not." "Arise; for this matter belongeth unto thee; we also will be with thee: be of good courage, and do it." "I know of certainty that ye would gain the time." "We are not careful to answer thee in this matter." "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

Relate very accurately the events in both kingdoms during the reign of any one of the kings of Judah, describing accurately the character of the king whose reign you select.

State what you know respecting the education and manner of life of the prophets.

Describe the threefold manner in which Nebuchadnezzar was taught the limit of his power, and the circumstances accompanying the final fall of the kingdom of Babylon.

To what kings of Egypt, Assyria, and Persia, is reference made in the Old Testament, and in what connections are they respectively mentioned?

In what connections are the following persons and places mentioned in Scripture:—Abigail, Abner, Adonijah, Ahimelech, Delilah, Hushai, Jotham, Makedah, Shechem, Shimei, Ziba, Ziklag?

Enumerate the judges, stating from whom they respectively delivered the Israelites. Into what portions may the book which records their acts be divided? To what date would you assign the events recorded in the latter portion? What other book of the Bible relates to the same period?

By whom and to whom were the following words spoken:—"I know that the Lord hath given you the land, and that your terror is fallen upon us." "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "Get thee up; wherefore liest thou thus upon thy face?" "Behold, I have not told it my father nor my mother, and shall I tell it thee?" "Shall I not seek rest for thee, that it may be well with thee?" "There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel." "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." "Except thou take away the blind and the lame, thou shalt not come in hither." "When thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself." "We must needs die, and are as water spilt on the ground, which cannot be gathered up again." "Let him alone, and let him curse; for the Lord hath bidden him." "This is the noise that ye have heard."

Give some account of the reign of Hoshea.

In what points was Samson like, and in what unlike, Samuel? Mention some of the feats of the former, and instances in which the latter had recourse to prayer.

Relate, as you would to a class of young children: The Victory of Joshua over the Five Kings; The bringing up of the Ark into the city of David; The Death of Absalom; The Dedication of the Temple of Solomon.

Give some account of the Gibeonites, and of the cities of Refuge.

Of what acts of deceit was David guilty, and what acts of Saul show that there were in his character elements of good?

Give a short account of the reign of Hezekiah, or Josiah.

What miracles were performed by Elisha?

Write a short history of Ezra, or of Nehemiah.

Explain the following quotations:—"My father made your yoke heavy, and I will add to your yoke." "A lion met him by the way and slew him." "How long halt ye between two opinions." "Let a double portion of Thy Spirit be upon me."

Write the life of Jephthah, and say what lesson we may learn from it. Name some one in the New Testament who erred as he did. What does our Lord say to the point in His Sermon on the Mount?

Explain the Christian significance of the Feast of the Passover. Why, and how was the Feast of Tabernacles kept? What is told us in our Lord's life in connexion with it?

Give the history of the Ark of God from the time of Eli to that of David. Quote any passages in the Psalms which are supposed to refer to it.

Explain the meaning of the terms—Pentateuch, Genesis, Exodus, Babel, Salem, Manna.

Quote the first verse in the Bible, and explain it as if to a class of children.

Why was Jacob called Israel? Give the substance of the blessing pronounced upon Judah and upon Joseph.

Where are we told that Moses was "learned in all the wisdom of the Egyptians?" Are there any indications of Egyptian learning in his writings?

Describe the first and last interviews which Moses had with Pharaoh. Give the meanings of the names Moses and Pharaoh.

Give a short account of the capture of Lot by Chedorlaomer and his rescue by Abram. What reference is made to Melchisedech in the New Testament?

For what were the following places noted—Bethel, Machpelah, Mahanaim, Pi-hahiroth, Rephidim?

Who were Keturah, Eleazar, Eliezer, Nebajoth, Bezaleel? Who were the wives of Isaac, Joseph, Moses, and Aaron?

What difference was there between the Passover as first instituted and as subsequently kept by the Jews? In what respect did it differ from the Christian Festival which took place?

Mention the chief persons and events spoken of in Genesis and Exodus, ch. i.—xiv., with dates.

Write the words spoken by God immediately before creating each of our first parents. Give any words from the Psalms or the New Testament bearing on them. Why is Christ called the second Adam?

Trace the effects of the Fall in the history of men up to the Flood. What is said of this in St. Paul's Epistles?

Write the promises made to Abraham. What does St. Paul say of them in his Epistles? How are Christians interested in these promises?

State what is said of Melchisedech in the books of Genesis and Psalms, and the Epistle to the Hebrews. Shew in what respect he is a type of our Lord.

Give a list of the prophetic books with their dates.

Mention the Rulers and the chief events with which Isaiah, Zachariah, and Daniel were connected.

Write a prophecy concerning our Lord out of each of the books of the four greater prophets.

Draw a map of Canaan, marking the places mentioned in Genesis and Exodus, ch. i.—xiv.

Give an account of the ceremonies used on the great Day of Atonement, and explain their Christian significance, quoting as much as you can from the Epistle to the Hebrews.

Give a life of Jehu, and say what sort of man you consider him to be. What lessons may we derive from his life?

Explain the words: Thou art my son, this day have I begotten thee.—Ps. ii., 7. Where are they quoted in the New Testament, and with what view?

Show from the general purport of Psalm civ. its appropriateness for Whit Sunday, illustrating your answer by quotations from the Psalm itself. Is this Psalm anywhere quoted in the New Testament?

Give and explain any two prophecies of Christ in Micah and Zechariah.

Describe the visit of the Queen of Sheba to Solomon. What Book of the Old Testament did Solomon write? Contrast the end of his reign with the beginning.

Describe the reforms of Josiah.

Give an account of the laying of the foundation of the Second Temple, and write out the substance of Haggai's prophecy connected with this event. How was this prophecy fulfilled?

Write an account of Jacob at Bethel. What reference did our Lord make to the event? Explain from that its typical character.

Mention the principal events connected with the sending of the twelve spies. What consequences did their mission bring on the Israelites?

Write the most striking prophecies of Christ in Genesis, and give with each one verse of the New Testament which seems to correspond with it.

Give an account of any one of Elisha's Miracles and as full a list as you can of them all.

Write out an account of the death of Jacob, or the Budding of Aaron's Rod, or the Revolt of the Ten Tribes.

Write out God's promises to Abraham, and show when each of them was fulfilled,

Write a short account of Jacob, pointing out the failings as well as the graces of his character.

Describe the character and special duties of Aaron. How is he in his life and office a type of Christ?

State what you know of Balaam. How is he alluded to in other parts of the Bible? What warning does his life convey?

Explain the following sayings and describe the circumstances under which they were spoken:—See that ye fall not out; Who made thee a ruler? Who is the Lord? Be sure your sin will find you out.

Give an account of the battles, sins, warnings, and mercies connected with the stay of the Israelites at Mount Sinai.

What events are connected with Taberah, Hazeroth, Kadesh-Barnea, and the plains of Moab?

Show how the food, drink, guiding light, and place of worship of the Israelites may be considered as typical.

Give any reference to the Journeyings in the New Testament.

Name, and give the laws of, the Cities of Refuge. How were they typical?

Give instances from Joshua and Judges of any remarkable deliverances, and suggest any special lessons which they were intended to teach.

Contrast the reigns of Saul and David, especially noticing their respective sins and repentance.

Explain the following sayings, stating the circumstances under which they were spoken:—The sword of the Lord; I have lent him to the Lord; The Spirit of the Lord will come upon thee; Happy are these thy servants.

Sketch the reign of Jehu, and describe his character.

Give a short account of Elisha. What event in his life is alluded to by our Lord, and how?

Explain the following, and give the allusions:—
Had Zimri peace who slew his master? Tarry here, for the Lord hath sent me to Jericho; If the Lord would make windows in heaven.

Describe the captivity of Israel: what caused it, and what warnings of it had been given?

Who prophesied of Josiah and under what circumstances? How was the prophecy fulfilled? Name any important acts of Josiah.

Describe the return of the Jews from Babylon. Who were the Prophets at this time?

Who helped and who hindered the re-building of the Temple? How was it inferior and how superior to the first Temple?

State what you know of Haman, Joshua, Mordecai, and Hanani.

Write out any prophecies in the Psalms concerning our Lord's Betrayal, Passion, Trial, Resurrection, and Ascension.

Explain Type. Name any persons, places, or things that were typical; showing how they were so.

Give all the prophecies of Christ found in the Minor Prophets.

"The effectual fervent prayer of a righteous man availeth much." Give examples of this truth from those portions of the Old Testament which you have been studying.

Give a short account of Jehu and Jehoiada.

"All Scripture is profitable for instruction in righteousness." Explain, as you would to children, how this is true of the history of King Saul; and the history of King Solomon.

Trace the course of the Ark of God from the death of Eli to the time when it was brought back to Jerusalem.

Give a particular account of the rebellion of Absalom.

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NEW TESTAMENT.

The following heads of proofs of the genuineness of the Gospels, are taken from Archdeacon Paley's "Evidences of Christianity :"—

I. 'That the historical Books of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted or alluded to by a series of Christian writers, beginning with those who were contemporary with the Apostles or who immediately followed them, and proceeding in close and regular succession from their time to the present.'

II. 'That when they are quoted, or alluded to, they are quoted or alluded to with peculiar respect as books *sui generis*,* as possessing an authority which belonged to no other books, and as conclusive in all questions and controversies among Christians.'

III. 'That they were in very early times collected into a distinct volume.'

IV. 'That they were distinguished by appropriate names and titles of respect.'

V. 'That they were publicly read and expounded in the religious assemblies of the early Christians.'

VI. 'That commentaries were written upon them, harmonies formed out of them, different copies carefully collated, and versions of them made into different languages.'

VII. 'That they were received by Christians of different sects, by many heretics as well as Catholics, and usually appealed to by both sides in the controversies which arose in those days.'

* *i.e.* Having a special character of their own.

VIII. 'That the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the First Epistle of St. John, and the First of St. Peter were received without doubt by those who doubted concerning the other books which are included in our present Canon.'

IX. 'That the Gospels were attacked by the early adversaries of Christianity, as books containing the account upon which the religion was founded.'

X. 'That formal catalogues of authentic Scriptures were published; in all which our present sacred histories were included.'

XI. 'That these propositions cannot be affirmed of any other books claiming to be books of Scripture, by which are meant those books which are commonly called apocryphal books of the New Testament.'

THE GOSPEL ACCORDING TO ST. MATTHEW.

The New Testament. The New Testament is an inspired account of the life of Christ; a history of the early Christian Church, in Judea and among the Gentiles; succeeded by Letters or Epistles written by Apostles and other early Christian worthies to individuals or to churches generally; the whole closing with St. John's Revelation of the future destiny of the Church and the world.

It may thus be divided into—

- I. The Gospels of St. Matthew, St. Mark, St. Luke, and St. John.
- II. The Acts of the Apostles, chiefly of St. Peter and St. Paul.
- III. The Epistles.
- IV. The Book of the Revelations, or the Apocalypse (unveiling that which is hidden).

These are altogether comprised in twenty-seven books, written by eight contemporaries of (those who lived at the same time as) Christ; composed in

various places, at different times, and perhaps in different languages (Greek and Hebrew).

Gospel, that is, good ; spel, or good tidings or news, is the book containing the message which the angels brought to the shepherds of Bethlehem. "Fear not ; for behold, I bring you *good tidings of great joy*, which shall be to all people ; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." St. Luke ii. 10, 11.

Each gospel contains the history of the life of Christ, and a record of His teaching agreeing with the others, but each is addressed to a particular class of hearers, and is written for a particular purpose.

St. Matthew's Gospel. The *class of persons* particularly addressed by St. Matthew are his own fellow countrymen, the Hebrew Christians and Jews not yet converted to the Christian faith.

The particular *purpose* aimed at by him is to shew that Jesus Christ in His life and teachings fulfilled the ancient prophecies of the Old Testament concerning the Messiah which was to come, proving him "great David's greater son."

If the student keep the fact that St. Matthew wrote mainly for Hebrews constantly before his mind in studying his gospel, he will notice that the Evangelist does not give any explanations of the manners and customs of the Jews, or any references to the situation of the towns and places he mentions, taking it for granted that, since his readers are Jews, they will not require any explanations of or references to such points as these. This fact is therefore an internal evidence (that is, one gathered from the book itself) of the class of persons for whom it was written.

Moreover, he begins with tracing the descent of our Saviour from Abraham, the father of the Jews, through David ; this would be uninteresting to and not be understood by a Gentile, but would be rightly

considered as a most important step to a Jew, in proving Christ was the Messiah.

Again, each Evangelist selects certain events in the life of Christ which the others do not treat of, or pass by with less remark; St. Matthew choosing those parts of the early life of Christ and his later teaching which bring out most fully how the life of Christ was a fulfilment of the Jewish prophecies concerning the coming Messiah, which were well known to at least the better read Jews of his time.

Another feature of his gospel is the *detailed* way in which he records our Lord's *discourses*; and in doing this he particularly enlarges on those heads which refer to his countrymen's false views of the coming Messiah, and the real nature of the kingdom of Christ.

Lastly, he details at length the consequences to his countrymen if they accept Christ as their Saviour, pointing out that persecutions and death await them if they take up the cross of Christ.

Life of St. Matthew. This Evangelist is called by himself by his Greek name Matthew. "And Jesus saw a man named Matthew sitting at the receipt of custom; and He saith unto him, Follow me; and he arose and followed Him." Matt. ix. 9. St. Luke and St. Mark denote him by his Hebrew name of Levi: "And He went forth and saw a publican named Levi, sitting at the receipt of custom; and He said unto him, Follow me; and he left all, rose up, and followed Him." St. Luke v. 27, 28; St. Mark ii. 14.* In naming himself among the twelve Apostles, he scorns not to take the shameful title of "Matthew the publican, as one anxious to magnify the goodness of God in his election." (Bp. Hall.)

His trade was that of the despised publican, or collector of the Roman taxes on goods and passengers from and into the city of Capernaum; and he himself was a native of Galilee, and the son of Alphæus. He

* Read Collect for St. Matthew's Day.

inherited the reproach that fell to publicans of being exacting, and the tool of the tyrants, as the Romans were considered. Little is known of him after the Ascension, but he is said to have preached in Judea, Ethiopia, Persia, and Parthia, and to have been slain with a halbert, A.D. 62.

He is the first of the writers of the Gospels in order of time, as St. John was the last; writing before the destruction of Jerusalem (A.D. 73), probably between A.D. 37 and 63, most likely about A.D. 42.

His gospel is the only part of the New Testament which was written in Hebrew, but there was probably a very early translation of it into Greek: no trace of the Hebrew Gospel remains.

LIST OF MIRACLES RECORDED BY ST. MATTHEW.

1. Miraculous appearance of a Star to the Magi.
ii. 1-12.
2. Descent of the Holy Spirit at the Baptism.
iii. 17.
3. Miraculous Draught of Fishes. iv. 18-22.
4. Healing of Peter's Wife's Mother and others.
viii. 14-17.
5. Healing of a Leper, viii. 2-4; and the Paralytic.
ix. 2-8.
6. Healing of the Withered Hand on the sabbath.
xii. 9-14.
7. Healing of the Centurion's servant. viii. 5-13.
8. Healing of a Demoniac. xii. 22-37.
9. Stilling the Tempest. viii. 18-27.
10. Two Demoniacs at Gadara. viii. 28 and ix. 1.
11. Jairus' Daughter and the Issue of Blood. ix.
18-26.
12. Two Blind Men and one Dumb healed. ix.
27-34.
13. Feeding the Five Thousand. xiv. 13-21.
14. Jesus Walks on the Sea. xiv. 22-36.
15. Syro-Phœnician healed. xv. 21-28.

16. Divers healed. Four Thousand fed. xv. 29-38.
17. The Transfiguration. xvii. 1-13.
18. Demoniac healed. xvii. 14-21.
19. Tribute Money obtained. xvii. 24-27.
20. Infirm Woman healed. xix. 1, 2.
21. Two Blind Men at Jericho healed. xx. 29-34.
22. The Barren Fig-tree. xxi. 12-13.
23. The Temple-veil rent. xxvii. 5.
24. Unsealing the Sepulchre. xxviii. 3.
25. Resurrection of Christ. xxviii. 8-10.

LIST OF PARABLES RECORDED BY ST. MATTHEW.

1. The Sower. xiii. 1-23.
2. The Tares. xiii. 24-30.
3. The Mustard Seed. xiii. 31, 32.
4. The Leaven. xiii. 33.
5. The Hidden Treasure. xiii. 44.
6. The Precious Pearl. xiii. 45, 46.
7. The Draw Net. xiii. 47-50.
8. The Unmerciful Servant. xviii. 21-35.
9. The Labourers in the Vineyard. xx. 1-6.
10. The Two Sons. xxi. 28-32.
11. The Vineyard let out to Husbandmen. xxi.
33-44.
12. Marriage of the King's Son. xxii. 1-14.
13. The Ten Virgins. xxv. 1-13.
14. The Talents. xxv. 14-30.

LIST OF REFERENCES TO OLD TESTAMENT IN ST. MATTHEW. *

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is. vii. 14; Matt. i. 22.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from old from everlasting. Micah v. 2. Matt. ii. 6.

* To be learnt.

When Israel was a child, then I loved him, and called my son out of Egypt. Hosea xi. 1, and Matt. ii. 18.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children because they were not. Jer. xxxi. 15; Matt. ii. 23.

Ps. xxii. 6-8, lxix. 7-9; Is. l. and liii.; Matt. ii. 23.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed; and all flesh shall see it together. Is. xl. 3; Matt. iii. 3.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Deut. viii. 3, and Matt. iv. 4.

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Ps. xci. 11, 12; Matt. iv. 6.

Ye shall not tempt the Lord your God. Deut. vi. 16; Matt. iv. 7.

Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name. Ye shall not go after other gods. Deut. vi. 13; Matt. iv. 10.

The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined. Is. ix. 2; Matt. iv. 14.

Thou shalt not kill. Ex. xx. 13; Matt. v. 21.

Thou shalt not commit adultery. Ex. xx. 14; Matt. v. 27.

Then let him write her a bill of divorcement, and

give it in her hand, and send her out of his house. Deut. xxiv. 1; Matt. v. 31.

Thou shalt not take the name of the Lord in vain; for the Lord will not hold him guiltless that taketh his name in vain. Ex. xx. 7; Matt. v. 33.

Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. Ex. xxi. 23; Matt. v. 38.

Thou shalt love thy neighbour as thyself. Lev. xix. 18. "Hate thine enemy:" these words were not in the Law of Moses, but were added by the Scribes. Matt. v. 43.

For I desired mercy and not sacrifice. Hos. vi. 6; Matt. ix. 13, and xii. 7.

So the priest gave him hallowed bread; for there was no bread there but the shew-bread. 1 Sam. xxi. 7; Matt. xii. 3.

Numb. xxviii. 9, 10; Matt. xii. 5.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and smoking dimly burning flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Is. xlii. 1-4; Matt. xii. 18.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Jonah i. 17, and Matt. xii. 40.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. Jonah iii. 5, and Matt. xii. 41.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she

came to prove him with hard questions. 1 Kings x. 1, and Matt. xii. 42.

And he said, Go and tell this people, hear ye indeed and understand not, and see ye indeed but perceive not. Isaiah vi. 9, and Matt. xiii. 14.

I will open my mouth in a parable; I will utter dark sayings of old. Ps. lxxviii. 2, and Matt. xiii. 35.

Honour thy father and thy mother, that thy days may be long in the land that the Lord thy God giveth thee. Ex. xx. 12, and Matt. xv. 4.

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Isaiah xxix. 13, and Matt. xv. 8.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi iv. 6, and Matt. xvii. 11.

So God created man in his own image, in the image of God created he him; male and female created he them. Gen. i. 27, and Matt. xix. 4.

Rejoice greatly. O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. Zech. ix. 9, and Matt. xxi. 5.

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. Jer. vii. 11, and Matthew xxi. 13.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. Ps. viii. 2, and Matt. xxi. 16.

The stone which the builders refused is become the head stone of the corner. Psalm cxviii. 22, and Matt. xxi. 42.

I am the God of thy father, the God of Abraham,

the God of Isaac, and the God of Jacob. Ex. iii. 6, and Matt. xxii. 32.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5, and Matt. xxii. 37.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. cx. 1, and Matt. xxii. 44.

And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. Gen. iv. 8, and Matt. xxiii. 35.

And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel ix. 27; Matt. xxiv. 15.

Ps. xxii. and Matt. xxvi. 24,

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones. Zech. xiii. 7, and Matt. xxvi. 31.

He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Isaiah liii. 7, and Matt. xxvi. 54.

And I said unto them, If ye think good give me my price, and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said to me, Cast it unto the potter, a goodly price that I was prized at of them; and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Zech. xi. 12, 13, and Matt. xxvii. 9.

They part my garments among them, and cast lots upon my vesture. Psalm xxii. 16; Matt. xxvii. 35.

The principal things recorded by St. Matthew *alone* are the following :

1. The Visit of the Magi.
 2. The Flight into Egypt.
 3. The Slaughter of the Innocents.
 4. The Parable of the Ten Virgins.
 5. Pilate's Wife's Dream.
 6. The Resurrection of the Saints after that of Christ.
 7. The bribery of the Roman Guard at the sepulchre.
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TABULAR VIEW OF GOSPEL HISTORY.

AS RECORDED BY ST. MATTHEW.

Arranged Chronologically (in order of time.)

N.B.—These divisions will form the heads of the paragraphs into which the following gospel narrative will be summarized.

SECTION A. Birth and Childhood of Our Lord.

Introductory—The Genealogy or Descent of Jesus Christ.

1. An angel appears to Joseph at Nazareth, telling him to take the Virgin Mary for his wife. Chap. i. 18–25.
2. The birth of the infant Jesus at Bethlehem. ii. 1.
3. Visit of the Magi or Wise Men of the East, to Jerusalem and Bethlehem, in search of Christ. i. 1–12.
4. The consequent flight of the parents and young child into Egypt, and the slaughter of the Innocents. ii. 13.
5. The return from Egypt, and turning aside to Nazareth. ii. 19–23.

SECTION B. Announcement of Our Lord's Ministry.

1. John the Baptist heralds Christ. iii. 1–12.
2. Baptism of Jesus. iii. 13–17.
3. His Temptation in the desert of Judea. iv. 1–11.

SECTION C. Between the First and Second Passovers.

1. Return of our Lord into Galilee after John the Baptist's imprisonment. iv. 12.
2. Call of Simon, Andrew, James and John (sons of Zebedee). iv. 13-22.
3. Healing of a leper and others. viii.
4. Call of Matthew. ix. 9.

SECTION D. Between the Second and Third Passovers.

1. The Pharisees find fault with the disciples for plucking the corn on the sabbath. xii. 1-8.
2. Christ heals the withered hand on the sabbath. xii. 9-14.
3. Christ at the Sea of Tiberias. xii. 15-21.
4. The twelve Apostles chosen. x. 2-4.
5. The Sermon on the Mount. v., vi., vii.
6. Healing of the centurion's servant; viii. 5-13.
7. Visit of the disciples of John to Jesus. xi. 2-19.
8. Christ's denunciation of Capernaum, &c. xi. 20-30.
9. The demoniac healed. xii. 22-37.
10. The unbelievers seek a sign. xii. 38-45.
11. Who are Christ's relatives. xii. 46-50.
12. A string of Parables: The Sower, the Tares, Mustard seed, Leaven, Hid Treasure, Pearl of great price, the Net.
13. Stilling the Tempest. viii. 18-27.
14. The Demoniac healed. viii. 28-34.
15. Matthew's (Levi's) feast. ix. 10-17.
16. Jairus' daughter raised. Woman with issue of blood healed. ix. 18-26.
17. Blind and dumb healed. ix. 27-34.
18. Second rejection of Christ at Nazareth. xiii. 54-58.
19. The Twelve sent forth on a mission. x. 5-42.
20. Feeding the five thousand. xiv. 13-21.
21. Jesus walks on the Sea of Galilee. xiv. 22-36.

SECTION E. Between the Third Passover and the Feast of Tabernacles. (Time, 6 months.)

1. Christ's discourse concerning traditions. xv. 1-20
2. The Syro-Phœnician woman's daughter healed. xv. 21-28.
3. Deaf, dumb, and others healed. Feeding of four thousand. xvi. 20-38.
4. Unbelievers seek a sign. xv. 39; xvi. 1-12.
5. Peter's profession. xvi. 13-20.
6. The Resurrection foretold. xvi. 21-28; xvii. 22-23; xx. 17-19.
7. The Transfiguration. xvii. 1-13.
8. Demoniac healed. xvii. 14-21.
9. Tribute money. xvii. 24-27.
10. Strife among the disciples. xviii. 1-35.

SECTION F. Between the Feast of Tabernacles and six days before the Passover.

1. Woman healed on the Sabbath. xix. 1-2.
2. Christ's discourse on divorce. xix. 3-12.
3. Christ receives little children. xix. 13-15.
4. The Rich Young Man; The Parable of the Labourers of the Vineyard. xx. 1-16.
5. James and John's request. xx. 20-28.
6. Healing of the blind men at Jericho. xx. 29-34.

SECTION G. Passion Week. (6 days.)

1. Triumphant entry into Jerusalem. xxi. 1-11, and 14-17.
2. The barren fig tree; the Temple cleansed. xxi. 12, 13; 18, 19.
3. Parables of the Two Sons. xxi. 28-32. The Wicked Husbandmen. 33-45. Marriage of the King's Son. xxii. 1-14.
4. The Pharisees enquire as to tribute, the Sadducees as to the resurrection, and a lawyer as to the greatest commandment. xxii. 15-40. Christ's question, "Who is the Son of David?" 41-46.

5. The Pharisees denounced. xxiii. 1-39.
6. Jerusalem and the Temple's destruction foretold. xxiv. 1-42. The Last Day. 43; and xxv. 31-46. Parables of the Ten Virgins and Five Talents. xxv. 1-30.
7. Judas the Traitor. xxvi. 1-16.
8. The Passover. xxvi. 17-29.
9. Gethsemane. xxvi. 36-46.
10. Trial of Christ. xxvi. 57-75.
11. Before Pilate. xxvii. 11-14.
12. Death of Judas. xxvii. 3-10.
13. The Crucifixion. xxvii. 31-66.

SECTION H. From the Crucifixion to the Ascension. (40 days.)

1. The resurrection. xxviii. 2-4.
2. Christ appears to the women. xxviii. 8-10. To the Apostles at the Sea of Galilee—16; and to five hundred in Galilee. 16-20.

SECTION A. Birth and Childhood of our Lord.

The Genealogy and Descent of Jesus Christ. It was foretold of Christ that He should be of the seed of Abram, of the Tribe of Judah, and the House of David. He was accordingly born in a miraculous manner of the Virgin Mary, who was descended from the royal house of David, and espoused or promised in marriage to Joseph of the same tribe. The genealogy of St. Matthew differs from that of St. Luke, as the former traces the descent of Christ through Joseph, and the latter through the Virgin Mary.

Visit of the Angel to Joseph. Previous to the birth of the infant Saviour, an angel appeared to Joseph in a dream, telling him not to fear to take his espoused wife, and that she should "bring forth a son and thou shalt call His name Jesus (*i.e.* Saviour, in the Hebrew), for He shall save His people from their sins."

Birth of the Saviour. This took place about 5 years before the commonly received date of the commencement of the Christian era, in the latter part of the reign of Herod the Great in Judea, and during the sway of the Roman Emperor, Augustus. The birth-place was Bethlehem in Judea, the original seat of the tribe of David, a small town S. of Jerusalem. His parents formerly resided in Galilee but had come during the taking of the census to Bethlehem, where they lodged, owing to the crowded state of the town, in an inn or caravanserai.

The prophecy of Micah, v. 2, had been thus fulfilled. "And thou, Bethlehem Ephratah, (a) though thou be little among the thousands of Judah, yet out of thee shall He come forth to me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

And again, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Is. vii. 14.

Visit of the Magi. At the birth of Christ a common expectation of His approach, or "waiting for the consolation of Israel," held the hearts of men, and the Magi or Wise Men, or scientific learned men of the East were directed by a moving star (b) to Jerusalem and then to Bethlehem. At the Saviour's cradle they presented gifts, gold, frankincense, myrrh, fulfilling the prophecy of Ps. lxxii. 15, "To Him shall be given of the gold of Sheba."

Flight into Egypt. The visit of the Magi moved all Jerusalem, and especially the jealousy of Herod, who commanded the chief priests and scribes to search the prophets and see "where Christ should be born." The king then bade the Magi bring him word when they had found the object of their search, under the pre-

(a) To distinguish from another Bethlehem in the tribe of Napthali.

(b) Probably a luminous body in the lower atmosphere. (Riddle).

tence that Herod would "come and worship Him also." But God took care of the safety of the "wise men" by commanding them to depart into their own country another way than back through Jerusalem, and of the infant Saviour by bidding Joseph flee with Him into Egypt. Thus the prophecy of Hosea, xi. 1, was fulfilled: "I called my son out of Egypt;" and the ante-type of Israel going down into Egypt was fulfilled in the type or Jesus Christ.

Slaughter of the Innocents. The rage of Herod caused the slaughter of the innocent male babes of Bethlehem from two years old and under, the king thinking thereby to cause the death of Jesus, so that the prophecy of Jeremiah xxxi. 15, was fulfilled—"a voice was heard in Ramah (a)—lamentation and bitter weeping; Rachel, (b) weeping for her children, refused to be comforted because they were not."

Return to Nazareth. Upon the death of Herod, divinely commanded by an angel in a dream, Joseph with the mother of Jesus and the young Child returned to Palestine, avoiding Judea, where Archelaus had succeeded his father Herod the Great, and turning aside into the parts of Galilee. Here, at the city of Nazareth, our Saviour was brought up, fulfilling the prophecy which had said, He should thus suffer a term of reproach, which being called a Nazarene, was considered to be, Ps. xxii. 6, "a reproach of men and despised of the people." (c).

(a) Ramah was a place supposed to be near Rachel's tomb, and close to Bethlehem. The prophet, referring to both the massacre at Ramah, xxxi. 9, 18, and to the fall of Jerusalem, represents Rachel (b) as weeping with sorrow at the bereavement of her people, the beloved wife of Jacob being the impersonation of the House of Israel.—"Dictionary of the Bible."

(c) Philip findeth Nathanael and saith, We have found Jesus of Nazareth, and Nathanael said unto him, "Can any good thing come out of Nazareth?"

John the Baptist heralds Christ. iii. 1-13. The two preceding chapters are introductory; and so it is at this point that St. Matthew begins his gospel.

The chapter contains :—

- A. John as the Morning Star; and
- B. Christ as the Sun of Righteousness.

A. Of John we have recorded,

1. His doctrine, Repent ye for the kingdom of heaven is at hand.

2. The fulfilment in him of prophecy, v. 3.

3. His mode of life, typified in Elijah, 2 Kings i. 8.

4. His baptism; and his sermon.

B. 1. Of Christ we read of the baptism; and

2. The witness of God thereat.

Many years had elapsed since the events mentioned in the last chapter, during which little mention of Christ is made by the other evangelists even. His herald made ready His way by baptising converts, as an outward symbol of their being washed free from sin. Baptism was a Jewish rite used to admit "proselytes of the gate" to Jewish privileges, as circumcision was the rite for the "proselytes of righteousness," admitting to still higher benefits.

JOHN'S SERMON. The *Pharisees* were the most important and influential of the three sects of the Jews at the time of Christ, and derived their name, meaning "separated," from their position and repute for observance of the law and tradition, and their austerity. There were good men among them, but many hypocrites, hence our Saviour's frequent denunciations of them. (Matt. v. 20, xvi. 6, xxiii.)

The *Sadducees* denied the value of tradition, and the resurrection, and angels, and spirits (Acts xiii. 8), and were less numerous and influential than the preceding.

The address is startling—O generation of vipers—and the exhortation following is eminently practical—Bring forth fruit meet for, illustrative, or as evidence of, repentance, which your coming here

professes; and take the word of caution, ye will not be saved because Abraham was your father, as ye think.

The baptism of the Holy Ghost and with fire was fulfilled on the day of Pentecost (Acts ii. 1-4).

BAPTISM OF CHRIST. iii. 13-17. John was about six months older than Christ, and probably commenced his ministry six months earlier than Jesus.

Christ's example here teaches humility; without sin, He yet came to the baptism of repentance, and this was not lost on John himself, "I have need to be baptised of Thee, and comest Thou to me?" Christ's reason, "It becometh us to fulfil all righteousness," means, it behoves us to own every Divine institution, and to shew readiness in complying with God's precepts.

And the humility was followed by glory. Whilst others confessed their sins in *Jordan* (v. 6), Christ, without sin, went up straightway out of the water, and the Spirit descended "like a dove," either as a living dove or as in visions in the similitude of a dove, symbolical of innocence, not fierce, as a bird of prey. The dove is often used as a figure in Scripture, Ps. lxxviii. 13, &c. It was the only fowl used in sacrifice, Lev. i. 14. Here the three persons of the Trinity are present, each in distinct personality and office:—

- (1.) The Father speaking from heaven.
- (2.) The Son being baptised; and
- (3.) The Holy Ghost like a "dove."

THE TEMPTATION. Read St. Matt. iv. 1-11. Jesus was led up out of the Jordan to the wild mountain district of Quarantana (= 40 days) to be tempted. These extinct volcanic peaks are 2000 feet high, and they have long been the resort of monks, especially at Lent time.

The object of the trial undergone was (1) to conquer Satan, (2) to be an ensample for us, (3) that he might have sympathy with us in all things.

The trial itself had been foreshadowed, so far as the fasting was concerned, by Moses and Elijah.

The temptation took a three-fold aspect.

(1) The *lust of the flesh*, appealing to the hunger of Christ.

(2) The *lust of the eye* was the revealing the kingdoms of the world.

(3) The *pride of life* was the temptation for Christ to tempt God by presuming. None shall pluck us out of God's hand, but we may cast ourselves out of it.

In all cases the temptation is thrust aside by "It is written."

Note that in the second attack the suggestion of doubt, "If thou be the Son of God;" not that the devil was himself ignorant of Christ's character; and note also he can quote scripture, but to wrest it.

In the third assault the exceeding high mountain is supposed to have been the mountain of Quarantana.

To commemorate this event the church holds the season of Lent.

Lessons. (1) The devil appealed to the hunger of Christ, and he always attacks us through our weakest points.

(2) The unconquerable weapon of defence is, "It is written."

(3) The scriptures themselves may be made by the wicked a weapon of offence, as well as used by the faithful as a defence.

(4) Our Lord has sympathy in all our trials, having suffered with as well as for us.

LIFE OF JOHN THE BAPTIST. He was the son of Zacharias, priest of the order of Abia, and Elizabeth, one of the "daughters of Aaron," promised and named by the angel Gabriel to the old priest while ministering in the Temple. He was from birth a Nazarite (abstainer from wine and strong drink, and under a vow), living in the desert in the plain manner of Elijah, 2 Kings i. 8, from whom he was, therefore, named Elias. He was the cousin as well as herald of

our Lord, but lived in the wilderness of Judea while Christ dwelt at Nazareth. He was faithful to Him whom he heralded; stern and uncompromising to the false who came to him and to the evil Herod, losing his life through his outspoken zeal when about 32 years old.

CHRIST AT CAPERNAUM. iv. 12-17. In St. Luke iii. 19 we read that the reason of John's being cast into prison by Herod was for having reprov'd that ruler for marrying Herodias, the wife of his brother Philip, who was still alive, and for all the evils that Herod had done. It was at this time that Christ left Nazareth, where He had been brought up, but from which He was thrust out, Luke iv. 29, and came to dwell in Capernaum, which was hence called "his own city," and of it alone is it said "he was at home there." ix. 1. It was built on the north-west side of Lake Gennesareth, on the borders of the tribes of Zabulon and Naphtali, and was a Roman military post, a busy fishing town, and a station for the receipt of customs or toll, ix. 9, but its site is now matter of some uncertainty. The events that happened here in connexion with our Lord may be briefly summarized:

1. Here He called Peter, Andrew, and Matthew.
2. Here He healed the centurion's servant, Peter's wife's mother, the demoniac, the paralytic, and others.
3. Having rejected our Lord notwithstanding all these dispensations, it met with his severe denunciations, and Capernaum, which was exalted to heaven, has been cast down to hell. The prophecy referred to in v. 15 is in Isaiah ix. 1, 2. This had a primary interpretation and fulfilment, as well as this now attributed to it.

The "Decapolis" of v. 25 means the "district of ten cities"; *δεκα*, ten; *πολις*, a city; on the east and south-east of the Sea of Tiberias, with the exception of one of them, which was on the west side of the Jordan.

CALL OF PETER, ANDREW; JAMES, JOHN, iv. 13. Here two pairs of brothers are called to be Apostles. They had probably known Christ before; see John i. 40, 41. All four are simple fishers, and comparatively *poor*, as they laboured themselves, though probably not indigent, as hired servants were also employed. They were also of necessity *rather unlearned*, but on the other hand they were *men of business*; and here it may be noted that Christ called only such, and from their earthly avocations, not from idleness. They were used to *hardships*, and thus fitted for the perils to which they were called. The obedience of the subjects of the call is remarkable, and was the beginning of a career that ended in death.

LIFE OF ST. PETER. Simon, Barjona (*i.e.*, son of Jona), Cephas (Hebrew form of Peter), and Peter (rock), was son of Jonas, brother of Andrew, and fishing partner of James and John. He was brought to Jesus by Andrew, his younger brother. After his call our Lord healed his wife's mother. He was one of the favoured ones present at the raising of Jairus' daughter, and at the Transfiguration; the first and boldest to announce his faith (xvi. 13), immediately after which he received in consequence his surname of Peter from Christ. He, however, met with the sharpest rebuke given by Christ to an Apostle, xvi. 23. His zeal led him to walk on the waters to meet Christ, but his faith failed him, and this *forward zeal* and *failing faith* describe his character. He was the first to enter the empty sepulchre, and the first to see the risen Lord.

At the Sea of Galilee his death was foretold by Christ, John xxi. 15, after the thrice repeated question, "Lovest thou me?" From the Ascension to the Council of Jerusalem, Acts xv., St. Peter acted as leader of the Apostles, suggesting the appointment of a successor to Judas, preaching on the day of Pentecost, working the first miracle at the Beautiful Gate of the Temple, pleading before the Sanhedrim, calling

down judgment on Ananias and Sapphira, healing Æneas, raising Dorcas, preaching to Cornelius, and being rescued from prison. After the Council of Jerusalem he went to Antioch, and temporizing with the Judaizers, incurred the reproof but not the ill-will of Paul. (Gal. ii.) He afterwards settled in Babylon (see Epistle of Peter).

ANDREW, also of Bethsaida, and a fisherman and Apostle; and, moreover, a disciple of John the Baptist. He is mentioned as

(1) Enquiring of Christ concerning His coming. Mark xiii. 3.

(2) Introducing certain Greeks to the notice of Christ. John xii. 22.

(3) He mentions the lad with loaves and fishes to Christ. John v. 8.

He is said to have preached in Scythia, Greece, and Asia Minor, and to have perished on a cross shaped like the letter X, in Achaia.

JAMES the greater, elder brother of John, an Apostle, and fisherman, son of Zebedee and Salome, and partner with the preceding, was the first Apostolic martyr, being put to death by Herod Agrippa I., A.D. 44. He was present at the raising of Jairus' daughter, at the Transfiguration, and Agony. He was one of the Boanerges (sons of thunder), desiring fire to be called down from heaven on the unbelieving Samaritans. He through his mother desired to sit at the side of Christ. x. 2, xvii. 1, xxvi. 37. He was a witness of the Resurrection, and of the Ascension. Acts i. 13.

JOHN, the Apostle and Evangelist, was probably the youngest as well as the best beloved of all the Apostles, and their last survivor. He was personally known to the High Priest, and was a mutual friend of Christ and the family of Lazarus. To him the care of the Virgin Mary after the death of Christ was entrusted. He was the first to run to the sepulchre, and the first to recognize the Lord at the Sea of

Galilee. After staying at Jerusalem till the destruction drew near, he went to Ephesus, and is said to have been thrown unhurt into a caldron of boiling oil by the Emperor Domitian, who afterwards banished him to the isle of Patmos, where he wrote the Apocalypse, and from which he returned to Ephesus, and is believed to have died there at a great age.

After this first call of the before mentioned Apostles, Christ went about Galilee doing good to souls and bodies alike, followed by many.

HEALING OF THE LEPER. viii. 1-4. Leprosy is a comparatively painless disease, of three different kinds, two of which among the Hebrews rendered the afflicted person "unclean," or Levitically unfit to attend the services of the Tabernacle or Temple. The disease in the present day is mostly endemic, *i.e.*, limited to a particular district, and appears under such a loathsome and dreadful form that the smaller members drop off under its ravages.

It was commonly recognised as the type of sin,

(1) From its being incurable except by God.

(2) From its loathsome nature, and separating the victim from Temple observances.

This is healed by our Saviour *touching* the sufferer, implying his human sympathy and condescension. On being healed the leper was to go and shew himself to the priest before he could rejoin the people, and offer a gift. This is enjoined by Christ as a testimony to the *priests*.

HEALING THE MAN SICK OF THE PALSY. ix. 1-8. This miracle was wrought on the return to Capernaum, which means the House of Comfort, and was essentially so both to the centurion and the palsied man. As disease and death in general are the effect of sin in the abstract, Christ takes away this special effect of sin in the sick man by taking away the cause, so far as this man was individually concerned. The scribes in thought accuse Him of blasphemy, since God alone can forgive sins; and Christ had made

Himself equal with God, and for this the punishment was stoning. They were at fault, therefore, not for saying it was blasphemy for man to take to himself the attribute of God, but for not seeing in the miracle that here the man was God. Even the multitudes that glorified God in the miracle did not recognize the Godhead of Christ, but only saw that power had been given to *men*. v. 8. Yet they had evidence to direct them.

(1) To the *Omnipotence* of Christ, who thus healed the sick; and to

(2) His *Omniscience* in unveiling their *thoughts*.

HEALING PETER'S WIFE'S MOTHER. viii. 14-17. Notice that Peter was married, shewing that celibacy (the unmarried state) is not essential to the ministry; and that he had a house in Capernaum, where some think our Saviour abode when in his "own city."

The prophecy of v. 17, is in Is. liii. 4, "Surely He hath borne our griefs and carried our sorrows."

THE SCRIBES. 18-22. (1) The scribes (*scribo*, I write) were first the professional writers on subjects of any and every kind among the Jews. (2.) This was the title of a minister of the king who wrote the annals of the nation, kept the records, genealogies, and public accounts. (3.) The "Scribes of the law," after the captivity, were the writers and expounders of the law and traditions. They are generally associated in the New Testament with the Pharisees.

This man is too forward in promises: but Christ tries him, and, from the after silence, we may conclude he could not stand the trial.

In v. 21 we have the opposite character, one too slow of performance: we are not obliged to think the "father" of the disciple was dead, he may have been sick only.

Plucking corn on the Sabbath. xii. i. Sabbath—rest-day (Heb.)—so called as being such to God after the creation, and commanded to be such to man; and as

also connected with the rest from Egypt. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence; therefore He commanded thee to keep the sabbath day." Deut. v. 15. Our Lord kept this by rest, by deeds of mercy, and of devotion. This Jewish sabbath was replaced by the Christian Lord's Day, the first being that of the Resurrection morning.

The word is used in the plural number in xxviii. 1, to mean a week.

The *Shewbread*, v. 4, consisted of twelve new loaves placed every sabbath in two rows on the table in the Holy Place of the Tabernacle. The old ones were eaten by the priests as "most holy unto them of the offerings of the Lord."

In thus plucking corn Christ teaches that acts of *necessity* are lawful on the sabbath, as in the following miracle he shews acts of *mercy* are. It was lawful to pluck the ears of corn on any day. "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn." Deut. xxiii. 25. The hypocrisy of the Pharisees is exposed out of their own acts (*argumentum ad hominem**).

The effect of this is to enrage, not amend them; and they begin those plots which ended in the death of Christ; but here, as afterwards, when the wise men reject, the simple follow Christ. The prophecy quoted, v. 18, is from Is. xlii. 1-4, and reveals Christ as the "servant" and "beloved" of God, bringing in His Kingdom with gentleness, so that not even the weakest (the bruised reed and smoking flax) shall be discouraged.

HEALING THE WITHERED HAND. xii. 9-13. The *Synagogue*. The Old Testament relates very little concerning the every day life and worship of the

* By an argument or appeal to the men themselves.

Jews, but they doubtless had places of assembly in which to keep the sabbath and the lesser festivals; such, at any rate, became established on the return from the captivity. In these synagogues our Lord wrought by both miracle and discourse to win the Jews to salvation; and in these the Apostles first preached the word in every city to which they came. Each synagogue had a ruler, some also having a chief ruler; and besides they had ministers. The ruler was assisted by ten elders of the congregation. The places of worship were also used for trial of heresy and sacrilege (Luke xii. 11, Matt. x. 17), and offenders could be excommunicated (John xii. 42). Compared with the temple they were like our churches compared with cathedrals. They were generally rectangular, with flat roofs, divided inside by rows of pillars of $4\frac{1}{2}$ to 6 feet in diameter.

CALL OF THE TWELVE. x. 1-4. The first four of the apostles here mentioned had been previously called (see p. 25), but not to be apostles.

PHILIP was a native of Bethsaida, friend of Andrew and Peter, James, John, and Nathanael, and the first to whom Christ said, "Follow Me." His name is always associated with that of Bartholomew. We know nothing of him before the call or after the ascension. He was present at the feeding of the 5000 (John vi. 5-9), and, with Andrew, introduced certain Greeks to the notice of Christ, see p. 26 (John xii. 20). Nothing more is known of him except Christ's notice (John xiv. 8, 9).

BARTHOLOMEW, son of Tolmai, must be the same as Nathanael of Cana, in Galilee, mentioned in John i. 48, as asking Philip, Can any good come out of Nazareth? He was also present at Christ's appearance after the Resurrection at the Sea of Galilee, John xxi. 2, and is said to have been flayed alive and then crucified, in Arabia or Armenia, after preaching first in India.

THOMAS, surnamed Didymus, the unbelieving dis

ciple (John xx. 24), made the grandest confession of faith, "My Lord and my God."

He was present at the Sea of Galilee as a witness of the resurrection and at the ascension, but nothing further is known of him.

He is mentioned as having been present at the raising of Lazarus, John xi. 16, and as telling Christ, "Lord we know not whither Thou goest; and how can we know the way?" John xiv. v.

JAMES, the son of Alphæus, the Just, or the Less, is not again mentioned till 1 Cor. xv. 7, where we read he was a witness of the resurrection, and Acts xii. 17, where he acts as Bishop of Jerusalem, delivering the judgment of the council, Acts xv. 13. He was cast down from the Temple just before the destruction of Jerusalem, and was probably killed by a fuller's club, though Josephus says he was stoned.

Nothing is known of LEBBÆUS, surnamed Thaddæus, except that he was one of the twelve.

SIMON the Canaanite, or more properly the Cananite (perhaps an inhabitant of Cana), is also known as Zelotes.

SERMON ON THE MOUNT. v-vii. The mountain, since named the Mount of Beatitudes, from which our Saviour delivered his memorable sermon, is supposed to have been a hill north of Mount Tabor, in Galilee. The character of the Gospel as distinguished from the Law is that of Blessing or Beatitudes, not Curses. This sermon, moreover, had for its object,

(1) To point out that the *moral* part of the Law, or the Decalogue (ten commandments) in their extended application, was not abolished with the ceremonial portion.

(2) That the Gospel reaches to the *thoughts and intents* of the heart, as well as to the outward *act*. It is *Thou shalt*, as distinguished from *Thou shalt not*.

Learn the Beatitudes. v. 1-12.

Our Lord compares the disciples to

(a) *Salt*, keeping the mixed mass of the world from utter corruption. v. 13.

(b) *A Light*, and *a city set on a hill*, the example of the world. v. 14-16.

He then shows that the gospel does not destroy but fulfils the law. Thus the Pharisees taught that the sixth commandment was kept so long as actual murder was not committed: Christ teaches that it checks the angry motives of the heart in the three stages of "being angry" with a brother, calling him "Raca" (vain or worthless), and "Thou fool;" these receiving an increasing punishment respectively. He also teaches that no mere restitution or gift on the altar is sufficient without reconciliation of the heart; and that this must be done quickly on our way with our adversary to meet the Judge, lest we be cast into punishment till we have paid the uttermost farthing, which, as this cannot be done, will be for ever. 17-26.

The extended reach of the seventh commandment as directed against the thoughts of the heart is next insisted on, the occasion of offence being ruthlessly removed, that by a small loss we may escape an infinitely greater one. v. 27-32.

The third commandment is then explained as affecting our whole conversation, which is to be so truthful that our yea and nay alone may be evidence of truth. v. 33-37.

The doctrine of Christian charity, on which all the last six commandments teaching our duty to our neighbour are based, is then taught, the example set up being that of the perfect Father himself; for he that aimeth at the moon will reach farther than he that aimeth at the top of a tree, and though we cannot attain to the perfection of the copy, yet we shall the more nearly reach perfection as our copy is more nearly faultless. Examples of this charity are Christ Himself in all His ministry, and St. Stephen, notably at his death. Acts vii. 60. Read v. 38-48.

vi. In this chapter Christ warns against

1. *Hypocrisy* in alms, prayer, and fasting. This part teaches us what we are to pray for, and gives us a form for this in the Lord's Prayer, 1-18.

2. *Worldly-mindedness* in our laying up treasure and in our cares.

In this chapter we have accordingly,

1. Rules concerning censure, 1-6.
2. Encouragements to prayer, 7-11.
3. Strictness in conversation, 13, 14.
4. A caution against false prophets, 16-20.
5. Necessity of obedience, 21-27.

"*Mote*," "*beam*." vii. 3. Here the "gay motes that people the sunbeam" are taken as representing very small faults, compared with the larger ones of the fault finders.

"*To cast pearls before swine*" is to put to an improper use that which is good and costly. Note how the whole Sermon on the Mount closes with solemn words of warning in the parable,—He that hath ears to hear, let him hear—and *do*.

In vi. 24-34 our Saviour shews the relation of this world to that which is to come. The world and God are two masters with opposite interests; we cannot be subjects of both. Examples of followers of *mammon*, or *lucre*, or the *love* of money, which is the root of all evil, are Balaam, Gehazi, and Judas Iscariot. We must "take no thought," that is, take no such anxious thought that we are distracted or drawn asunder from the proper object of thought. Prudence and industry are essentials to Christianity; he that provideth not for those dependant on him "hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. But our first object is the kingdom of God and His righteousness, and we may learn from the fowls of the air, and the lilies of the field, that all necessary things will be added unto us as the reward of patient honest work. And after all our distracted thought it must still be God who giveth the increase; we ourselves could not add one cubit

(or half a yard) to our stature. Examples of living for this world only are Dives (the rich man), in the parable of Dives and Lazarus, and the Sadducees, who denied the world to come. An example of living to God, and being provided for by Him, is afforded by David in his conflicts with Saul. See Ps. xxvii. 25.

In vii. 15-21, our Saviour points out who are true disciples—not the lying or false prophets (teachers) who put on the outward garb of meekness, while inwardly they are “grievous,” “ravening” wolves. The test of discipleship is work, not words; as the test of the vine, thorn, fig, and thistle, is their fruit. And no good tree bringeth forth evil fruit, and no corrupt tree good fruit; there is none that doeth good absolutely, but the good man does not *habitually* commit sin. The figures employed in the metaphor are the natural objects commonly known to the east, and are embodied in several of the parables (see Luke xiii. 7). Examples of false teachers are the Pharisees generally, and Judas Iscariot. St. Paul after his conversion is an instance of a tree once corrupt being made to bring forth much good fruit.

Summary. I. Christ proposeth *Blessedness as the end*, and gives us the *character* of those who are entitled to blessedness in eight beatitudes, which may justly be called (a) *paradoxes*. v. 3-12.

II. He prescribes *duty as the way*, and gives us *standing rules of that duty*. He directs His disciples

(1) To understand *what they are*—the salt of the earth, and the light of the world. 13-17.

(2) To understand *what they have to do*—to be governed by the moral law. The law is our rule. 17-20. The VI., VII., and III. commandments are explained, as is Christian charity.—*Matthew Henry*.

HEALING THE CENTURION'S SERVANT. viii. 4-13. On coming down from the Mount of Beatitudes, after healing the leper, Christ entered “his own city,”

(a) *i.e.*, truths set forth in *apparent* contradictions.

Capernaum, where he met a centurion, or Roman military officer over 100 men. This man's character is marked by prominent

1. *Faith*, testified by his belief that Christ could heal his servant with "a word only;" and

2. *Humility*. "I am not worthy that thou shouldst come under my roof."

The meaning and connection of v. 8, 9, may be seen in the paraphrase. "Speak the word only, and I am sure my servant will be healed at your command; for even when I, who am subject to authority, give commands, I am obeyed; how much more will thy word, then, be obeyed." As in the preceding miracle faith meets with its reward, and the Jews are warned that many that are first shall be last, and the last first, for the believing Gentiles shall take precedence of the unbelieving Jews.

TESTIMONY CONCERNING JOHN THE BAPTIST. xi. 2-19. John sent his disciples that *they* might learn the true character of Christ from Himself; not having any doubt himself, for John had before testified his belief that Jesus was the "Lamb of God." John i. 36. Christ answers the question as to His Messiahship by shewing that Isaiah's prophecy, Is. xxxv. 5, was fulfilled in Him.

In the desert were many reeds shaken by the wind; our Saviour shewed that John was not like these, wavering and tossed to and fro in weak faith in the Messiah. But John was a prophet preaching like Elijah in the desert, and in rough garments of camel's hair (see iii. 4, and 2 Kings i. 8); yea, more than a prophet as well as the last of them, he was the fore-runner and herald of Christ, though even then less than the Apostles, between whom and the Law now passing away he was the intermediate link.

v. 12 may be thus explained:—

The inconsistency of unbelief is pointed out in that the Jews complained of John's rigorous mode of life, and of our Saviour's sympathy with the innocent.

pleasures of humanity; but wisdom is justified of her children, *i.e.*, the children of wisdom are the wise; and "they would approve of and do justice to the conduct of our Lord and of his forerunner."

Fasting. The only appointed national fast of the Jews was the Great Day of Atonement (Lev. xvi. 29; Acts xxvii. 9), but at later dates many others were instituted, both special and periodical. Fasting is enjoined to Christians, and the true character of it pointed out in vi. 16, xvii. 21, and our Lord Himself gave us an example of this, iv. 2.

Our Saviour shows how impossible it was to mend the tattered Phariseism into Christianity.

DENUNCIATION OF CAPERNAUM. xi. 20-24. *Chorazin* was on or near the Sea of Galilee, supposed by some to be on the site of the ruins of Kerazeh, which are very extensive.

Bethsaida—house of fish—was the native place of Peter, Andrew, and Philip, and was doubtless close to Chorazin and Capernaum, and on the north-west side of the Sea of Galilee. The other Bethsaida is on the north-east side, where the 5000 were fed. The prophetic denunciation has been awfully fulfilled in the case of all three towns threatened.

Demons, devils, unclean spirits, are mentioned frequently in the New Testament as being under Satan (xii. 25); the enemies of man, afflicting him with bodily suffering; knowing the power of God (viii. 29) and trembling thereat (James ii. 19); recognizing Christ and His ministers, but not daring to resist the former. The New Testament is very precise in speaking of this demoniacal possession; and it seems the devil thus put forth all his power against Christ (xii. 24; xxv. 41). The fact of the possession was as real as any other mentioned, but was probably only *temporary* and *permitted*, every case of possession being healed (iv. 24; Luke ix. 1; Acts xix. 12). See Dictionary of the Bible.

THE DEMONIAK HEALED. xii. 22, 37. The Satanic possession here was twofold, rendering the victim both blind and dumb; and the effect of the cure on the people is powerful; they acknowledge the Messiah in confessing the Son of David. The effect, however, on the Pharisees, as in xii. 14, 15, is the opposite, and their rage makes them inconsistent. Christ discerns their *thoughts*, although not uttered in His hearing, and exposes their foolishness when they charge Him with being in league with Satan. Their rage is seen in their blasphemous language, "This fellow," and is presently severely condemned.

Moreover, the Apostles also cast out devils, and in condemning Christ the Pharisees would condemn them also as in league with Satan, here figured as the *strong man*.

The sins of the tongue are here very strongly condemned; and as the heart is the *root*, the *fountain*, and the *treasury*, it is this that wants regenerating in those who use ill this unruly member. Moreover, not only *blasphemous*, but even *idle*, *i.e.*, foolish unprofitable words will rise up to condemn us.

The unbelievers seek a sign. xii. 38-45. These hypocritically address Jesus as master, and seek a sign. Many such had been already given, and Christ sees through their hypocrisy, and denounces their unbelief, contrasting them with the men of Nineveh and the Queen of Sheba. The sign they ask for will be the sign of the prophet Jonas, *i.e.*, the resurrection of Christ. Jesus was greater than Jonas:

- (1) He was God, and Jonas was but a man.
- (2) He was addressing Jews knowing the prophets, Jonas only spoke to heathen.
- (3) He taught long and patiently, and with miracles; Jonas but a short time, threatening judgment, and without miracles.

The Ninevites would therefore shame them for not *repenting*, as the Queen of Sheba would for not *believing*.

Christ was greater than Solomon:

(1) Solomon was a wise man, but Christ was Wisdom.

(2) Solomon was man only; Christ is God.

In v. 43-45 Christ points out that the Jewish nation would be worse instead of better for His miracles.

WHO ARE CHRIST'S RELATIVES. xii. 46-50. The *Virgin Mary* in most MSS. is *Μαριαμ*, while the other *Maries* of the New Testament are all *Μαρια*. She was of the tribe of Judah, and of the royal lineage of David, and had a sister whose name was Mary, wife of Cleophas. She was related by marriage to Elizabeth, of the tribe of Levi, the wife of Zacharias, and mother of John the Baptist. While at Nazareth the angel Gabriel announced to her the birth of the Saviour; she then went to the hill country of Judea to visit Elizabeth, staying with her three months, and then returned to her own home at Nazareth. Thence she proceeded with Joseph to Bethlehem to be enrolled ("taxed"), the actual "taxing" taking place ten years afterwards. She received the visit of the shepherds, and of the wise men. Forty days afterwards the child was presented in the temple. Then took place the flight into Egypt, and the return to Nazareth, where for twelve years she lived, annually going up to Jerusalem at the feast of the Passover. During the next 18 years, till Christ was 30, nothing is recorded of her, and in this interval Joseph probably died. She is again mentioned four times after this in the New Testament:—

(1) As present at the marriage feast at Cana.

(2) As desiring with his brethren to speak with Christ. xii. 46.

(3) At the cross of Christ, where she is commended to the care of St. John. John xix. 25.

(4) Present at Jerusalem after the Ascension "in prayer and supplication." Acts i. 14.

Any further record of her is legendary or traditional.

The question addressed by Christ, "Who is my mother?" 48, was not a disrespectful one. Christ shewed His filial duty in being subject to His parents, and in thinking of and for His mother on the cross; but here merely directed his listeners to the blessed privilege all the faithful might share with Him.

xiii. A "PARABLE is an earthly story with a heavenly meaning." Those of our Lord have frequently a double application: primarily referring to some historical, local, and passing event; and secondarily referring to the condition of the church for all time. Each parable mainly inculcates *one* lesson, though each may have relations with other parables, and important subsidiary lessons may be deduced. Thus those of St. Matt. xiii., The Sower, The Tares, The Mustard Seed, The Leaven, The Hidden Treasure, The Precious Pearl, and The Draw Net, are evidently connected. Thus the Sower first sows the seed and rests, while he does so the Tares grow up apace. Again, the Mustard Seed shews the rapid *outward*, and the Leaven the continuous *inward* growth of the church. The Hidden Treasure and the Precious Pearl point out the different kinds of recipients of the gospel referred to above.

The Parables of the New Testament have been classified by Neander as

A. *Those on the Progress of Christ's Kingdom*, as The Sower, Tares, Mustard Seed, Leaven, and the Net.

B. *Requisites for this Kingdom*, as The Lost Sheep, Lost Piece of Money, Prodigal Son, Pharisee and Publican, Two Sons, Hidden Treasure, Precious Pearl, The King (Luke xiv. 26), Wedding Garment, The Feast.

C. *Activity of the Kingdom*. The Vine, Wicked Vinedressers, Talents, Barren Fig-tree, The Labourers.

D. *Spirit of the Kingdom*. Good Samaritan, Unforgiving Servant, Unjust Steward, Rich Man and Lazarus, Ten Virgins, Importunate Widow, Friend on his journey.

Others divide them thus:—

- A. The Kingdom *containing* truths.
- B. The Kingdom *founded* on truths.
- C. The Kingdom in the graces of its members.

THE SOWER. Read St. Matt. xiii. 3-8. St. Matthew records the discourses of this day as fully as he had done the Sermon on the Mount. The parable was delivered on the shores of the Sea of Galilee, and probably the sight of a man actually sowing seed may have suggested the form of speech.

“There was the undulating corn field, descending to the water’s edge. There was the *trodden pathway*, running through the midst of it, with no fence or hedge to protect the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse and mule and human feet. There was the *rocky ground* of the hill side protruding here and there through the corn fields, as elsewhere through the grassy slopes. There were the large bushes of *thorn*—that kind of which tradition says that the Crown of Thorns was woven—springing up in the very midst of the waving wheat. There was the *good rich soil* which distinguishes the whole of that plain and its neighbourhood, from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn.”—*Stanley’s Sinai and Palestine*.

INTERPRETATION.—The field is mankind: the sowers are Christ, His Apostles and disciples in all time; the seed is the gospel. The seed is one and the same, but the hearers differ. Those on the wayside suffer from (1) hardness of heart, (2) plucking away the word by the evil one. Those on the stony ground put forth a rapid but brief growth, but having no root cannot resist the temptations and persecutions from *without*, referred to by the heat of the sun. Examples of these are Demas, 2 Tim. iv. 10. That on thorny ground is choked by cares and deceitfulness of riches, represented by thorns—both alike dis-

tracting the heart. This represents the most numerous class of hearers. For examples of the seed on the good ground, see St. Matthew, Zacchæus, Nathaniel, &c.

The lesson taught is that while *all* the seed is good, the *fruits* depend on the heart into which the word falls.

THE TARES. Read St. Matt. xiii. 24-30. The tares here mentioned are really a barren, degenerate kind of wheat, having no grains in the husk, but exactly alike outwardly to the fruitful corn.

INTERPRETATION.—The sower is the Son of Man; the good seed are the righteous, the sowing being their creation; the field is the body of the faithful; the enemy is the devil, who sows not in his own but in God's field, and who "went his way" after his evil work, knowing how prone are ill weeds to thrive apace. The servants are God's faithful ones, who like St. James and John would put down wickedness by violence (Luke ix. 54). The harvest is the end of the world, when all will be gathered into "bundles," each according to his work; the barn is the heavenly granary; the burning of the tares refers to the punishment of the wicked.

The lesson taught is the mixed character of Christ's Church, from which the tares cannot be uprooted without the destruction of the good. Moreover, the evil try the virtue of the good, and it is God's place alone to judge the wicked, and He is long-suffering.

THE MUSTARD SEED. Read Matt. xiii. 31-32. The "mustard seed" is that of the "Khardsal," which in Syria, in a fertile soil and warm climate, grows with extraordinary rapidity, so that the birds literally find in it both food and shelter.*

* "We have in it a small seed, which sown in cultivated ground abounds in foliage. The nature of the plant is to become arboreous; and thus it will form a large shrub, or a tree 2 ft. high, under which a horseman may stand, where the soil and climate are favourable. It produces numerous branches and leaves, among which birds may and do take shelter, as well as build their nests."

Interpretation. The mustard seed is chosen as representative of the small beginning of the church, being hyperbolically the smallest of seeds. The fulfilment of the prophecy contained in the parable is seen in the rapid growth of the early Christian Church at Jerusalem (Acts ii.), and in subsequent church history.

THE LEAVEN. St. Matt. xiii. 33. Leaven was a piece of sour dough reserved from the last batch, which being placed in the fresh dough set up fermentation. It is generally referred to in a bad sense—"a little leaven leaveneth the whole lump," 1 Cor. v. 6-8—but is here used in a good sense, to mark the penetrating manner in which the gospel permeates the heart of the believer. The woman figures the work of the Holy Spirit; she *hid* the leaven, and the Spirit works unseen from within outwards till the whole man be transformed, working continuously day by day.

THE HIDDEN TREASURE. 44. This and the following refer to the different kinds of individual recipients of the gospel. It has been and still is a not uncommon custom in the East to hide treasure in the earth, as property is very insecure. The field is the Word of God, and the treasure the way of life found therein; or the field is the church, and the treasure Christ, in whom are hid all the treasures of wisdom. When a man hath found this he *hideth* it lest he should lose it; not, however, as a miser. Instances of surrendering all for this treasure are the Apostles, notably Sts. Matthew and Paul. The man is commended not for his keeping the owner in ignorance of the treasure in the field, but for his earnest effort to obtain this treasure. Compare the Unjust Steward.

The lesson taught is that we should sacrifice all earthly for this heavenly treasure.

THE PRECIOUS PEARL. 45, 46. In this parable the *person* of the seeker is brought most prominently forward, v. 45; in the preceding the *treasure* was the

principal notion. Pearls are several times mentioned in the New Testament, and once before by our Lord himself, "Cast not pearls before swine," Matt. vii. 6; pearls being at all times objects of desire as ornaments.

INTERPRETATION. The pearl represents wisdom, both in its source, Jesus Christ, and in that which flows from Him; and both He and it must be *sought*. An example of an earnest seeker is afforded by Simeon. Luke ii. 25. Others think the merchant is Christ, and the pearl man's salvation, for which Jesus gave up even His life.

THE DRAW-NET. 47. The commonest kinds of nets are cast nets and draw or drag-nets—the former enclosing fish of one kind, as herrings and shoal fish, the other used by the trawler, sweeping the bottom and gathering "of every kind." The occasion of the parable may have been given by our Saviour seeing the net actually then used; at any rate the figure was familiar to the fishermen of the neighbourhood of the Sea of Galilee.

INTERPRETATION. "The scope of the parable is not to shew," as the parable of the Tares does, "who at *present* belong to Christ's kingdom, but who shall *hereafter* be excluded." Moreover, in the Tares the field is the "world" in general, but here the net encloses a particular portion, the visible church, the sea being the present world. The vessels are the "many mansions" of heaven, the bad fish are the wicked who are "cast away" out of these.

The lesson taught is that it is not sufficient that we be in the net—we must find a place in the vessels.

STILLING THE TEMPEST. viii. 23-27. The scene of this incident is the Sea of Tiberias, or Lake of Gennessaret, or Sea of Chinnereth, or the Sea of Galilee. Being surrounded with hills on both sides, like all such lakes it was subject to sudden and destructive storms (compare L. Leman or Geneva).

The miracle, besides being of imminent service to the threatened lives of the disciples, contains an

important lesson:—That Christ can still the angry tempests of men's evil passions at His word.

HEALING THE DEMONIACS. viii. 28-34. The country east of the Jordan was called Perea generally; that in particular east of the Sea of Galilee was known as the country of the Gergesenes or Gadarenes (from the chief city Gadara). It contained many caverns eaten out of the limestone rocks of the district, and in these and the tombs the demoniacs sheltered, as there were no asylums in that time and place, and fetters were the only means sought to tame such. St. Mark v. 4. The devils acknowledge the power of Christ as the Son of *God*, still unable to appeal to him for mercy as the Son of *David*.

Most of our Saviour's miracles are those manifestly of *mercy*; in this case, and in the cursing of the fig-tree (Mark xi. 14), the mercy is not so manifest. But as in Ps. cxxxvi., "Which smote great Kings: for his mercy endureth for ever;" the mercy of God is justified. The swine were probably eaten by the Jews in the neighbourhood, and the occasion of breaking the law was taken away by their destruction. The request of the Gadarenes that He should depart out of their coasts was an acknowledgment of His power, and perhaps, too, of their own hardness of heart, they preferring the absence of Christ to the destruction of their property.

MATTHEW'S (OR LEVI'S) FEAST. The *Publicans*. The word translated Publican in the New Testament should be Collectors. The true Publicans were men of rank and power, who gave fixed sums to the Roman government for the taxes of certain districts, and then appointed these resident collectors to receive these taxes, to enforce payment if refused, and to levy fines. As many of these collectors were themselves Jews, they were hated by the nation as tools of the Romans. Many of them were, doubtless, extortioners, as John the Baptist urges them to "exact no more" than was appointed them, Luke iii. 13; but

some of them were upright and liberal, as Matthew and Zacchæus (Luke xix. 2).

The other evangelists speak of Matthew, who was comparatively rich, making a great feast in honour of Christ, but he modestly speaks himself of merely "sitting at meat."

The character of the Pharisees is well exemplified in their cavilling, as is that of Christ in His choosing the publicans and sinners as their physician, in accordance with the prophecy, Hos. vi. 6; Mic. vi. 1.

RAISING JAIRUS' DAUGHTER. ix. 18, 19, 23-26. "Rulers of the synagogue" were the officers of the "Court of Three Judges" in the smaller towns, so called because they consisted of three officials, of whom the chief was the "ruler of the synagogue" in particular. These acted as petty magistrates in cases of crime not punishable by death. The ruler's faith was great, inasmuch as he believed Christ could not merely heal his daughter, but raise her from the dead, and it met with an ample reward.

In accordance with the custom among the Jews, minstrels were leading the dirges of the mourners for the dead. These were put aside, as to Christ the maid was not dead but asleep, however dead to all power in herself.

THE ISSUE OF BLOOD STANCHED. ix. 20-22. This is a miracle within a miracle, being wrought by Christ while on the way to perform another. The woman's great faith is shewn in her contentment merely to touch the hem of Christ's long flowing robe, and that though her disease was incurable, for St. Mark and St. Luke tell us "she had spent all she had on physicians." St. Luke viii. 43; St. Mark v. 23.

HEALING TWO BLIND MEN. ix. 27-31. Note the importunity and therefore the faith of the blind men. They follow like beggars, and cry for mercy. Their faith is also seen in their recognition of the Messiahship of the "Son of David," and this though they

could not see Him with their outward eyes. Christ enjoined silence after the miracle—

(1.) To afford them an example of humility.

(2.) Some miracles were wrought by Christ for the individual bodily and spiritual benefit of the sufferer only: others for this and for the good of the witnesses. Many miracles had already been wrought in Capernaum, enough to arouse the faith of those dwelling there.

THE FIRST MISSIONARIES. x. 1-42. The twelve are commissioned to go only to the Jews, not to the Gentiles or the *Samaritans*. These were at first the inhabitants of Samaria in special, and the ten tribes of Israel in general. After the captivity the name was given to the Assyrian, Syrian, and Macedonian settlers, who successively inhabited the same region. These at first professed a desire to assist the Jews in rebuilding the Temple, but on their refusal shewed that hatred which has been kept up on both sides ever since. They set up a rival temple on Mount Gerizim, which with Samaria was afterwards destroyed by the Jews; and in our Lord's time "the Jews had no dealings with the Samaritans." (John iv. 9.) "In their humble synagogue, at the foot of the mountain, the Samaritans still worship, the oldest and the smallest sect in the world."—*Sinai and Palestine*.

The charge the twelve have to bear is the same as that of John (iii. 2) and Christ before (iv. 17). Repent, for the Kingdom of Heaven is at hand. To confirm their ministry miracles of healing are granted to them, and they are to depend on the hospitality of those to whom they go, judgment being reserved to them who shall not receive them and their message. Their reception is plainly pointed out; sufferings and even death will finally await them.

They would be brought before Councils, as were Peter and John, Acts iv. 7; scourged, as was St. Paul (Acts xvi. 23); and brought before governors and

kings, Acts xxv. 22. But it should be given them what they were to speak. Acts iv. 8. They were to flee from one city to another. Acts xiv. 6. And in all these trials they would be following literally in the steps of their master, and would be watched over by God, and reserved to a great reward in heaven; but the faithless in saving their earthly life should lose the heavenly.

Feeding the Five Thousand. Matt. xiv. 13-21. This is the first of the two miracles of multiplication of bread; the other being the Feeding of Four Thousand, related xv. 29-38. The former miracle took place on the north-east coast of the Sea of Galilee, the latter in the region of Decapolis. The differences between the two events are the following:—

(1) In the former there were five loaves and two fishes; in the latter seven loaves and a few little fishes.

(2) In the one case twelve baskets of fragments were taken up; in the latter seven.

(3) The word translated basket is in one case *κοφινος*, in the other *σπυρίς*.

(4) In the first instance 5000 men, besides women and children, are fed; in the latter 4000, and women and children.

(5) The sites are different.

Jesus Walks on the Sea of Galilee. Matt. xiv. 22-36. As was very usual, Christ spent a part of the night in prayer after the multiplication of bread, while His disciples returned to the other side of the Sea of Galilee. In the fourth watch of the night, that is, between 3 and 6 a.m., since the Jews divided the night (from 6 p.m. to 6 a.m.) into four watches, Christ walked on the sea to meet His disciples. These were struggling with a tempest—with one of those sudden storms incidental to all small lakes surrounded with mountains. The superstitious fears of the disciples are awakened at the sight of Christ, but Peter with his usual forward zeal is the first to speak.

and act; trusting in himself to imitate his master, till obliged to cry out for help to his failing faith.

The miracle of walking on the sea has added to it that of stilling the tempest.

Discourse concerning Traditions. Matt. xv. 1-20. In the time of Christ the Law had become overwhelmed with a crushing weight of traditions, or customs and rites *handed down* from father to son; and these were held in such superstitious reverence that they were maintained even to the disrespect and negligence of the Law itself. This had been already reprov'd by Christ in His Sermon on the Mount. v. 20, 33-37; vi. 16. Thus the fifth commandment had strictly enjoined filial obedience, and death was held out as the breach of it. "He that curseth (revileth) father or mother shall surely be put to death." Ex. xxi. 17. The son was bound, therefore, to maintain the father in distress; but by tradition he was allowed to escape this duty by vowing that which ought to go for the support of the parents as a sacred thing—Corban. All this as Christ shews is the outcome of an evil heart; the source and fountain of evil thoughts, words, and deeds. To keep this pure, and not to superstitiously hand down traditions as to what foods should or should not enter the mouth, was the great thing needful.

HEALING THE SYRO-PHœNICIAN WOMAN'S DAUGHTER. xv. 21-28. Phœnicia was that district lying outside of Palestine proper along the eastern shores of the Mediterranean Sea, and having anciently for its chief towns the commercial ports of Tyre and Sidon.

Tyre was originally built on an island, and was besieged successively by Shalmanezzer, Nebuchadnezzar, and by Alexander the Great. It successfully delayed the victorious march of the latter for nearly a year; it was then destroyed, but was rebuilt, and subsequently besieged by the Romans, Crusaders, and Turks. Previous to its destruction by Nebuchadnezzar it was famous for its opulence.

Sidon was another commercial city trading with the Mediterranean countries, but unlike the former is of some importance at the present day under the name of Saïde. The name Sidon was obtained from the eldest son of Canaan, and hence the woman in the text is well called a woman of Canaan. The word "coasts" means borders, and is not limited in its use to the seashore. The prominent features of the woman's character are her *faith*, "Have mercy on me, O Lord, Son of David;" and her humility, "Truth, Lord"—I am a dog, but the dogs eat of the crumbs which fall from their masters' tables. She here accepts the opprobrious epithet which not Christ but the Jews indulged in towards the Gentiles.

Deaf, Dumb, and others healed. xv. 29-31.

Feeding the Four Thousand. 32-38. See Notes of Lessons, p. 134, Part II.

The Unbelievers seek a sign. xv. 39-xvi. 12. The Pharisees have become so maddened at the exposure to which Christ has subjected them, that they lay aside their usual enmity to the Sadducees, and make common cause with them against our Saviour. We find this policy repeated on a later occasion, xxii. 15-40, when the Pharisees, Herodians, Sadducees, and lawyers, agree together to lay snares for Christ. The Pharisees and scribes had already on a former occasion, xii. 38-45, sought a sign from Jesus; but had then, as now, been told that the Resurrection of Christ, under the figure of Jonah in the whale's belly, should alone be granted them as a sign. Christ takes occasion to warn his hearers against the doctrine of these two sects of the Jews under the term of "leaven," a little of which leaveneth the whole lump.

Peter's Profession. xvi. 13-20. While some, as Herod, xiv. 2, said Jesus was John the Baptist risen from the dead after being beheaded; and others that He was Elias, forgetting that Elias was John the Baptist, who had already come in the power and spirit of Elijah, teaching in the desert, and being clad

with camel's hair; and others that He was one of the martyred prophets; Peter, ever the most forward in zeal, makes the noble confession, "Thou art the Christ, the Son of the living God." For this Jesus changes the name of Simon, son of Jona (Barjona), to Peter, meaning a rock, and gives His reasons for doing so. Upon this rock (namely, the truth confessed by you that I am the Christ, the Son of the living God) I will build my church, and the power, strength, and counsel of hell shall not prevail against this truth confessed, or the church that teaches it; see verse 18. The word "*gates*" is here used, because anciently the public court and councils were held in the gates and open entrances of cities.

Peter's commendation by Christ is soon followed by a rebuke, the strongest received by any of the Apostles; in which Christ speaks of him as "Satan" for his ignorant zeal.

The Resurrection Foretold. This is done by Christ on three separate occasions, as related in xvi. 21-28, xvii. 22-23, xx. 17-19. It was this foreknowledge by Christ of every item of the agony and passion that made a great part of the bitterness of the cup He had elected to drink. Yet though thus foreknown, notice how gradually Christ reveals it on these three occasions to His disciples, giving them time to recover strength from each blow.

The Transfiguration. xvii. 1-13. The transfiguration represents the cessation of the Jewish, and the commencement of the Christian dispensation. Moses and Elias disappear, and Christ now reigns alone. The "tabernacles" of verse 4 were the booths of branches of trees which travellers erected in pleasant spots for temporary shelter. The "bright cloud" of verse 5 is referred to by Peter, one of the favoured three present at this event, as the "excellent glory," ? Peter i. 17, and was a symbol of the Divine presence.

The Demoniac healed. xvii. 14-21. Compare this with similar miracles already wrought. Mark i.

21-28, at Capernaum; xii. 32-37, in Galilee; the Two Demoniacs of Gadara, viii. 28-34, ix. 1; the dumb spirit cast out, ix. 34.

Tribute Money. xvii. 24-27. The piece of money mentioned in verse 24 is the didrachma, value 1s. 3d.; that of verse 27 is the stater, worth 2s. 6d. In verse 25 the word "prevented" should be "anticipated." Christ knowing what had taken place, and what was in Peter's mind, anticipates his remarks on the tribute by miraculously providing means to meet lawful demands. Christ was not wanting in patriotism in thus paying tribute; it was no part of His work to free the Jews from their earthly rulers, but their souls from the tyranny of Satan.

THE UNMERCIFUL SERVANT. Matt. xviii. 21-35. In v. 15 reference had been made to an offending brother. Peter enquires of Christ how often forgiveness is to be exercised. His question shews his yet unregenerated heart. He chooses the number *seven* as surely marking the utmost limit, and Christ gives him seventy times seven, as representative of an infinite quantity.

The king is Christ, who will take final "account of His servants" at the last day, and who does so now by His dispensations. The talent, if of gold, was worth about £5500; if of silver, about £340; in either case a debt too large to be paid. In accordance with the law of the East, the debtor is therefore commanded to be sold. In the abject posture of the East he promises to pay, plainly ignoring his inability to do so; preparing us by his inadequate conception of the greatness of the debt for the little thankfulness he shews in the treatment of his fellow servant. The debt owed by the fellow servant, £3, is strongly contrasted with the larger obligation; but though the very same words of petition are used, no mercy is shewn.

The lesson taught is that we are to forgive as we are forgiven; and that our obligations to God are

infinitely greater than those of our fellow man to us, whence we should forgive absolutely at *all* times and without reserve. We also learn if we do not so we can never liquidate our debts to God, but must be in the hands of the "tormentors" for ever.

Christ's Discourse on Divorce. xix. 3-12. Once more the Pharisees tempt Christ by asking catching questions; but they are refuted by Christ, who shews that adultery is the one sufficient cause for a man putting away his wife, which was done too often in ill temper, and for selfishness, at that time.

Christ receives Little Children. xix. 13-15.

The Rich Young Man. xix. 16-29. Here the young man kept the commandments of God outwardly, and to the letter, but was wanting in the Christian motive of *charity*, which is the mainspring of religious life. The word translated *hardly* in verse 23 means "with difficulty," and not *scarcely*. The figure in verse 24, "a camel to go through the eye of a needle," either refers to the difficulty of a camel's going through the side entrances on each side the larger middle one in the gates of cities in the East, known as "needle's eyes," or the word "camel" may mean "a tent rope," and is thus used in the East.

THE LABOURERS IN THE VINEYARD. Matt. xx. 1-6. St. Peter in xix. 27, had said that he had left all and followed Christ. Jesus had told him what reward such conduct should secure. The following parable points out that this reward is of God's free grace, and not man's desert.

INTERPRETATION.—The Kingdom of Heaven is the visible church; the householder is God; the vineyard the church, in which the Jews were the first and the Gentiles the subsequent labourers. The different hirings are the different revelations of God to man; the first referring to the Jews, the last to the Gentiles. Some think the first, third, sixth, and eleventh hours refer to the dispensations to Adam, Abram, the Prophets, and Christ respectively; others to Christ,

the seventy disciples, the Apostles after Pentecost, and the calling of the Gentiles respectively. The *calling* refers to God's election, none coming without being first moved to do so; and all are called to *work*, and all do work equally hard, though not for equal times. The murmuring of the first hired represents the discontent of the Jews at the admission of the Gentiles (see Acts xi. 1, xiii. 46, xxii. 21).

The lesson taught is that God will have mercy upon whom He will have mercy. Nor have the murmurers any right to complain of His treatment, since (1) He gives of that which is His own, (2) They object only because they are envious, (3) All the promises to the first called have been fulfilled. They should therefore take heed, for the first (the Jews) shall be last, and the last (the Gentiles) shall be first.

Of course no encouragement is given by the parable to delaying repentance to the eleventh hour. The last began to work directly they were called—it was the call, not the work that was delayed. In the New Testament “there is *one* case of death-bed repentance (that of the thief on the cross), that none might despair; there is only one that none might presume.”

The Request of James and John. xx. 20-28. Salome came with the Boanerges to solicit the place of honour in the coming Kingdom of Christ, thinking this was to be an earthly one of triumph. But He tells them, figuring His coming passion as a cup of affliction and a baptism of suffering, that they should share this; which they did, St. James being slain by Herod, Acts xii. 2, and John exiled to Patmos.

Healing the Blind Men at Jericho. xx. 29. This miracle was wrought in answer to the cry of faith recognising in Christ the Messiah, or Son of David, although the blind eyes could not see Him; and the seeing multitude checked their belief.

Triumphant Entry into Jerusalem. xx. 1-11, 14-17. We have now come to the Passion Week, or last week

of Christ's suffering on the earth. Christ enters Jerusalem from the east, over the slope of the Mount of Olives, leaving the village of Bethphage on the east side of the slope behind Him. He first sends His disciples for an ass, that He might enter the city as Zechariah (ix. 9) had foretold; while the multitude that within a week should cry "Crucify Him," shouted Hosanna to the Son of David. See p. 60.

The Barren Figtree. xxi. 19.

The Temple cleansed. xxi. 12-14. In the temple the money-changers sat who gave change of Roman money for tribute for Jewish coin; and here men sold doves for sacrifice, till Christ cast them both out. When the chief priests and elders enquired of Christ's authority, he refuted them by asking a question, which they could not answer without losing their fictitious credit with the people, or condemning themselves—Was John's baptism of heaven or of men?

THE TWO SONS. Matt. xxi. 28-32. This is one of the parables delivered at the close of our Lord's ministry on earth, and is directed against the scribes and Pharisees, who hypocritically pretended to obey God, but did not.

INTERPRETATION.—The father is God, the father of the Jewish nation in particular, who are divided by the parable into the openly disobedient who repent, and the hypocritical scribes and Pharisees who always resisted Christ's teaching. The former are illustrated by those who obeyed John the Baptist's summons to repentance, the latter by the characters described Matt. xxiii. 2 and iv. 8. The former are also represented by the Gentiles, thought by the Jews to be without the pale of final salvation, and the latter by the Jews in general, and the Pharisees in particular.

THE VINEYARD LET OUT TO HUSBANDMEN. Matt. xxi. 33-44. This parable is directed against the *rulers* of the Jewish nation, and refers to their past and future guilt in the rejection of the Messiah. The

form of the parable is suggested by the common vineyards of the land of Palestine. See Is. v. 1.

INTERPRETATION.—The householder is God; the vineyard is the Jewish nation, *planted* in Canaan by means of Moses and Joshua, *hedged about* by divine protection and peculiar ritual laws and ceremonies. The wine-press and tower are the means of grace, and the husbandmen the priests and elders of the Jews, the fruits of the vineyard being the obedience and filial love of the nation to be returned to the servants, God's prophets. The reception of the latter is illustrated by the stoning of Jeremiah, and the sawing asunder of Isaiah. The heir is the Son of Man, and the desire to seize on the inheritance is the wish of the Jews to use the privileges vouchsafed for their own and not God's pleasure. The rejection of the Jews and call of the Gentiles are plainly pointed out, and were fulfilled in the destruction of the Jewish temple, polity, and nationality, at the overthrow of Jerusalem, and the introduction of the times of the Gentiles recorded in Acts.

MARRIAGE OF THE KING'S SON.—Matt. xxii. 1-14. Not only did the Jews neglect their *duties*, as shewn in the last parable, but they despised their *privileges*, as pointed out in this parable.

INTERPRETATION.—The king is God the Father; the son is Jesus Christ; the marriage is the union of Christ with the church at the incarnation, the feast being the rich blessings consequent on this union. The servants first sent are the prophets, the second are the Apostles and Christ himself. Some make light of the invitation, others put the messengers to open shame; the former engrossed with lucre in possession or in prospect, the latter proceeding from bad to worse. The armies are the Roman soldiers, under Titus, who "burned up their city," or the angels of God acting through these as their ministers. The highways are the districts occupied by the Gentiles and by the scattered Jews. Not all of these

are, however, worthy; one prefers his own filthy rags of self-righteousness to the spotless robe of the righteousness of Christ, but stands self-condemned and speechless.

The *servants* of v. 13 are the angels who assist in the final exclusion of the unworthy, who in this parable are seen to comprise Gentiles as well as Jews.

Joint Conspiracy against Christ. xxii. 15-40. Now the Pharisees, the Herodians or partisans of Herod, the Sadducees, and the lawyers, conspire together to entrap Christ into a suspicion of treason, or into a ridiculous or unpopular position.

The Pharisees and Herodians ask, Is it lawful to give tribute to Cæsar? If an affirmative answer were returned, they would have made capital of it, and incited the people against Christ as being wanting in patriotism, and a tool of the Romans; if a negative answer had been given, they would have preferred against Him a charge of treason. Christ answers their question, and adds to it the injunction to "render to God His due," and Christ is God.

The Sadducees next come with a sneer, and have pointed out to them that ignorance of the Scriptures and power of God is the secret of their errors. And that there is a Resurrection is proved from God's words calling Him the God of Abraham, who must be therefore still living.

Next come the lawyers with a question much discussed by them, Which is the greatest of the commandments? to which Christ replies that the Law of God, like the Scriptures, is one, and "cannot be broken" into the essential and indifferent.

Then Christ asks a question, How is Christ David's son and Lord? which none can answer.

The Pharisees Denounced. xxiii. 1-39. In this terrible chapter Christ exposes the *hypocrisy* of the Pharisees and their traditions; their *self-righteousness*, *extortion*, and *cruelty*.

The "phylacteries" of verse 5 were scrolls of

parchment, on which the following texts were written : Ex. xiii. 2-10, 11-16; Deut. vi. 4-9, xi. 13-21. These were worn on the forehead and left arm, in superstitious and literal interpretation of the Mosaic command.

The "uppermost rooms at feasts" of verse 6 should be the uttermost part of the table, or the place of honour.

In verse 24 the translation should be, "Ye blind guides, which strain out a gnat and swallow a camel," a hyperbole referring to the custom of straining wine lest anyone should inadvertently eat anything unclean.

The Zacharias referred to in verse 35 was the son of Jehoiada the priest, and was stoned in the court of the house of the Lord, saying as his last words, "The Lord look upon my death, and require it." 2 Chron. xxiv. 22.

The Destruction of Jerusalem and the Temple Foretold. xxiv. The destruction of Jerusalem is mentioned with the Last Day. The fulfilment of the former is related at end of Part I., and is foretold in 4-28; the remainder of the chapter referring to Christ's second coming. The "abomination of desolation" referred to in verse 15 is generally supposed to mean the Roman army under its standard of the Eagle. The command "flee to the mountains," verse 16, was literally obeyed by the Christians fleeing to Pella, east of Jordan, in the interval between the first and second approach of the Roman army, not one Christian, it is believed, perishing.

THE TEN VIRGINS. xxv. 1-13. In the East, the bridegroom accompanied by his "friends," the children of the bride chamber, conducts the bride at night to his house in procession, being met on the way by the female friends with lamps, who have waited at home till the near approach of the bridal procession.

Interpretation. The kingdom of heaven, or the ten virgins, signifies the Church, made up of good and

bad, wise and foolish. The bridegroom is Christ; the lamps are the means of grace, the holy oil the unction of the Holy Spirit. The inadequate supply of oil of the foolish represents the neglect of these means of grace; they have the "outward sign" of profession, symbolized by the lamp, but are wanting in the "inward grace," the oil. All alike *sleep*; when Christ comes shall He find faith on the earth? and this coming is sudden and unexpected, at *mid-night*, "For at such an hour as ye think not the Son of Man cometh." The concluding figures of the parable—the expiring lamp, the journey for oil, the shut door—all point to the danger of delay in repentance.

THE TALENTS. xxv. 14-30. This parable, like that of the virgins, refers to the second advent of Christ, and shews that besides those not *waiting and ready* there will be then those not *working* for Christ.

Interpretation. The man travelling into a far country is Christ ascended into heaven. The servants are the apostles and all the servants of Christ, each having spiritual and natural gifts—as the gift of tongues and of miracles, ability, energy, wealth, station, &c.—to employ in the master's benefit, and for which they must give an account. Some use these as they ought, others neglect them (hiding their talent in the earth). Each one's reward is proportional to his fidelity. The wicked servant is judged out of his own words, "Didst thou know that I reap," &c. The lesson taught is, that we shall be held responsible for all gifts entrusted to us, and punished for sins of omission and commission.

Judgment Day. xxv. 31-46. As Christ was about to leave His disciples, all His parables and remaining discourses are directed to His departure and second advent. Under the figure of sheep and goats we are to understand the good and evil, the former having the place of honour on the right hand, the latter that of dishonour on the left; Jesus, the Shepherd and

King, acting as the judge. The whole sum and substance of Christ's gospel is comprehended in the word Charity, and this is made the test and touchstone between the good and evil here referred to.

Conspiracy of the Rulers. xxvi. 1-5. At the time of the feast of the Passover, Jerusalem was generally crowded to excess with devout Jews from all corners of the land, come up to eat the Passover. These would very probably be easily stirred to tumult if any open violence were done to Christ.

The Supper at Bethany. xxvi. 6-13. The prophecy of verse 13 is daily and hourly fulfilled all over the earth.

Treachery of Judas. xxvi. 14-19. This had been already foretold. "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them." Zech. xi. 12, 13. The transaction had also been shewn in type in the selling of Joseph by his brethren. Gen. xxxvii. 28.

The Last Passover. xxvi. 17-35. The prophecy referred to in verse 24 is the first one of the Bible. Gen. iii. 15.

The Lord's Supper. xxvi. 26-29. This sacrament was instituted at this Jewish feast, which had so long foreshadowed it, and of which it was now to take the place in the Christian Church. Jesus foretels the fall of Peter, the defection of all, and His Resurrection. xxvi. 30-35.

The Agony at Gethsemane. xxvi. 36-46. This awful and mysterious event took place on the Mount of Olives, after the singing of the hymn (or Psalm) mentioned in verse 30. The favoured three who were with Christ here, as at the raising of Jairus' daughter, and at the Transfiguration, are Peter, James, and John. While their master is suffering as no mere man ever suffered before or since, crushed down with the foreknowledge of every item of pain that was about to be endured, and with the sins of the world

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upon Him, "was ever sorrow like unto His sorrow?" these three are asleep, worn out with the fatigues of the day and night.

In verse 45, "Sleep on now," &c., should be "Do ye sleep on now, and take your rest?"

Jesus Betrayed. xxvi. 47-56. Meantime the conspiring rulers, aided by the traitor, had come prepared to work out the last act of their ingratitude and causeless revenge; and the very pledge of friendship is made use of as the token of betrayal.

Christ before Caiaphas: Peter thrice denies Him. xxvi. 57, 58; 69-75.

Christ is Condemned by the Sanhedrim and Caiaphas. xxvi. 59-68 The only charge on which this Great Council could try Christ was that of blasphemy. For this purpose His prophecy of His Resurrection, uttered John ii. 19-21, was brought against Him, as well as His answer to the usual adjuration or enquiry of guilty or not guilty by the President or High Priest, "I adjure thee," &c., verse 64.

THE TRIAL. xxvii. 1-54. After the betrayal of Jesus by Judas Iscariot, overnight in the garden of Gethsemane, on the western slope of the Mount of Olives, Christ was taken

1. To Annas
2. To Caiaphas
3. To Pilate, who sent him
4. To Herod, who mocked and put on Him a gorgeous robe, and sent Him back to
5. Pilate, to try Him for *treason*.

Pontius Pilate, ver. 2, was the cruel and unscrupulous Procurator or Roman governor of Judea, who was subsequently banished to Vienne, in Gaul, where he committed suicide.

The Sanhedrim, or all the chief priests and elders, deliver Christ to Pilate that He might be put to death by "unlawful" hands, or those not belonging to the Law, or Jewish polity. Judas, ver. 3, repents not with a godly sorrow, for he hangs himself under circum-

stances of great horror (see Acts i. 18), meeting with just such sympathy from the chief priests, who had used him as a tool, that the wicked do from Satan in the end. The letter of the Law is kept by the Jews, who will not put blood money into the treasury, but omit justice, judgment, and truth in their dealing with the most innocent.

In v. 9 the prophecy quoted is found in Zech. xi. 12-13, and not in Jeremiah, but the Jews had a tradition that the prophecies now found in the former prophet were originally uttered by the latter, which will account for the apparent discrepancy.

Pilate's guilt consisted in his knowing that Jesus was a just person, the while he delivered Him up to death for fear of a mob riot, which, moreover, he could have quelled by his garrison.

Simon of Cyrene, ver. 32, in Africa, was the father of Alexander and Rufus, who became Christians. Coming out of the country he met with Christ, probably fainting under the severe mental and physical stress of agony he had borne for so many hours, and Simon is forced to carry the cross. Christ was led outside the walls, or without the camp, in accordance with Jewish custom. The actual place of execution was called Golgotha, probably from the skulls left there from the previous executions, ver. 34.

The draught offered to Christ is said to have been

1. "Vinegar mingled with gall," by St. Matthew, xxvii. 34.

2. "Wine mingled with myrrh," by St. Mark xv. 23.

It was therefore both, and was probably offered as an anæsthetic to deaden sense of pain, but refused by Christ, who was content to bear the full burden of the cost of redemption.

The inscription on the cross was written in Greek Hebrew, and Latin, for all those passing by, and unwittingly acknowledged the pretensions of the innocent. The initials of the Latin form, I N R I, for

Jesus Nazarenus Rex Judeæ, are frequently placed on representations or images of the cross, ver. 37.

The challenge which the revilers cast in His teeth, v. 40, in its non-acceptance by Christ, was the sufficient proof of His Godhead, giving up *Himself* to save others; and the mockery of His rebuilding the temple (of His body) in three days, was then being made good in fact.

The awful darkness of three hours, v. 45, was not due to an eclipse, since it is full moon at the Jewish Passover.

In v. 44 we read that the thieves reviled Christ; in Luke xxiii. 40-43, that *one* turned to the dying Saviour for help, "Lord, remember me when thou comest into thy Kingdom." Both these statements are facts which do not contradict each other, since the latter probably occurred subsequent to the former.

The expiring groan of Christ, ver. 51, rent asunder the veil of the temple that parted the Holy Place from the Holy of Holies; the middle wall of partition between Jew and Gentile was broken down; Christ was to bring His people with Him into the Holy of Holies, Heaven itself.

At the subsequent resurrection of Christ as the firstfruits, the bodies of the saints were also raised. xxvii. 53.

The Burial. xxvii. 57-61. Here the prophecy, Is. liii. 9, was fulfilled: "He made his grave with the wicked" (the two thieves), "and with the *rich* in his death."

The Watch at the Sepulchre. xxvii. 62-66.

The Resurrection. xxviii. 1-20. This chapter relates the visit of the women, who find the stone rolled away from the sepulchre. There is also seen a vision of angels at the sepulchre, 5-7, and Jesus meets the returning women, 8-10. The watch make their report, 11-15; and Jesus shews Himself in Galilee to nine of the Apostles at the Sea of Tiberias, and then to about five hundred of the brethren on a

mountain in Galilee. The last act of Christ on earth recorded by St. Matthew is His commission to His Apostles to teach and baptize in the name of the Trinity.

TABULAR VIEW OF GOSPEL HISTORY.

AS RECORDED BY ST. MARK.

Arranged Chronologically.

SECTION A. Announcement of Our Lord's Ministry.

1. John the Baptist heralds Christ. i. 1-8.
2. Baptism of Jesus. i. 9-11.
3. His Temptation in the wilderness of Judea. i. 12, 13.

SECTION B. Between the First and Second Passovers.

1. Return of our Lord into Galilee after John the Baptist's imprisonment. i. 14, 15; vi. 17-20.
2. Call of Simon, Andrew, and of James and John; and the miraculous draught of fishes. i. 16-20.
3. Healing of a demoniac. i. 21-28. Peter's wife's mother. 29-34; and others. i. 35; ii. 12.
4. Call of Matthew. ii. 13, 14.

SECTION C. Between the Second and Third Passovers.

1. The Pharisees find fault with the disciples for plucking corn on the sabbath. ii. 23-28.
2. Healing of the withered hand on the sabbath. iii. 1-6.
3. Christ at the sea of Tiberias. iii. 7-12.
4. The twelve Apostles chosen. iii. 13-19.
5. The Scribes and Pharisees blaspheme. iii. 19-30.
6. Who are Christ's relatives. iii. 31-35.
7. The Parables of the Sower—iv. 1-25; of the Seed that grew imperceptibly—iv. 26-29; of the Mustard Seed—iv. 30-32.
8. Stilling the tempest. iv. 35-41.
9. The demoniacs healed. v. 1-21.
10. Matthew's feast. ii. 15-22.

11. Jairus' daughter raised; Woman with issue of blood healed. v. 22-43.

12. Second rejection of Christ at Nazareth. vi. 1-6.

13. The twelve sent forth on a mission. vi. 7-13.

14. Feeding the five thousand. vi. 30-44.

15. Jesus walks on the sea of Galilee. vi. 45-56.

SECTION D. Between the Third Passover and the Feast of Tabernacles. (Time, six months.)

1. Pharasaic traditions. vii. 1-23.

2. The Syro-Phœnician woman's daughter healed. vii. 24-30.

3. Deaf, dumb, and others healed; Feeding of four thousand. vii. 31-37; viii. 1-9.

4. Unbelievers seek a sign. viii. 10-21.

5. A blind man healed at Bethsaida. viii. 22-26.

6. Peter's profession. viii. 27-30.

7. The resurrection foretold. viii. 31-38. (Second time, ix. 30-32; Third time, x. 32-34.)

8. The Transfiguration. ix. 2-13.

9. Demoniac healed. ix. 14-29.

10. Strife among the disciples. ix. 33-50.

SECTION E. Between the Feast of Tabernacles and Six Days before the Passover.

1. Persons healed on the east side of Jordan. x. 1.

2. Christ's discourse concerning divorce. x. 2-12.

3. Christ receives little children. x. 13-16.

4. The Rich Young Man. x. 17-31.

5. James and John's request. x. 35-45.

6. Healing of blind men near Jericho. x. 46-52.

SECTION F. Passion Week. (Six days.)

1. Triumphant entry into Jerusalem. xi. 1-11.

2. The barren fig-tree; the temple cleansed. xi. 12-26.

3. Christ's authority questioned. xi. 27-33.

4. Parable of Wicked Husbandmen. xii. 1-12.

5. The Pharisees enquire as to tribute, the Sadducees as to the resurrection, and a lawyer as to the greatest commandment. xii. 13-40.

6. Denunciation of Hypocrites. xii. 38-40.
7. The Widow's Mite. xii. 41-44.
8. Destruction of Jerusalem foretold. xiii. 1-13.
9. The signs of this and of Christ's coming. xiii. 14-37.
10. Conspiracy of the rulers; The supper at Bethany; Judas Iscariot. xiv. 1-11.
11. The Passover. xiv. 12-25.
12. Gethsemane. xiv. 26, 32-52.
13. Trial of Christ. xiv. 53-72.
14. Before Pilate. xv. 1-15.
15. The Crucifixion. xv. 20-47.
16. Joseph of Arimathea. xv. 42-46.

SECTION G. From the Crucifixion to the Ascension.
(40 days.)

1. The Resurrection. xvi. 1-8.
2. Christ appears to the women; at Emmaus; to the Apostles in Galilee. xvi. 9-11.
3. His Commission. xvi. 15-18.
4. His Ascension. xvi. 19.

St. Mark's Gospel was probably written between A.D. 48-65, at Rome or Cæsarea, or Alexandria.

The *class of persons* particularly addressed by St. Mark are Roman converts; hence there are no quotations from the ancient prophets, nor allusions to Jewish customs. Explanations are also added suited to persons living out of Palestine, as prefixing "river," i. 5, to Jordan, saying defiled = unwashed hands, vii. 2, &c.

The *particular purpose* aimed at by him was to instruct and confirm Gentiles in the faith. He is supposed to have derived a large portion of his information from St. Peter, especially in the matter of those minute personal observations and details which are so noticeable in his gospel. "Of the first three gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture

of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this gospel. While the matters related are fewer than in either St. Matthew or St. Luke, Mark, in by far the greater number of common narrations, is the most copious and rich in lively and interesting detail."—*Alford*.

His special purpose was to shew our Lord as the Son of God, so that he enlarges more on events than discourses, but when he does narrate the latter he seems to reproduce the very words and tones used. He uses Latin words in Greek form—the language in which his gospel was written—and also has words peculiar to himself.

His Gospel has special characteristics of its own, among which are the following:—

(1) He enlarges on the *works*, and but briefly touches the *discourses* of our Lord.

(2) His *style* is more graphic, using the historical present tense, and introducing the actors as speakers. Instances of this are seen in his narration of miracles of healing. Read v. 1-19, 21-43, &c.

(3) He fills in details only outlined by St. Matthew. Compare Matt. ix. 18-26, with St. Mark v. 22-43; Matt. viii. 14-21 with St. Mark ix. 14-29.

Life of St. Mark.—Mark (Latin, Marcus) or John (Hebrew), see Acts xii. 12., ("And Peter came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying") was the son of a pious believer at Jerusalem, and the nephew of Barnabas. Col. iv. 10. ("Receive Marcus, sister's son to Barnabas.")

He accompanied St. Paul and Barnabas to Antioch, and on their first missionary journey (Acts xii. 25), but departed from them at Perga for Jerusalem. Acts xiii. 5-13. He wished to accompany these on the second journey, but was refused by St. Paul, on

which Barnabas and he went together to evangelize the island of Cyprus. St. Paul subsequently forgave him his want of devotion in abandoning his missionary work, and speaks highly of him. "Mark is profitable to me for the ministry." 2 Tim. iv. 11.

St. Peter speaks of him as "Marcus, my son," 1 Peter v. 13, probably because he (Peter) had taught him the way of Christ.

Tradition records that St. Mark died at Alexandria, in Egypt, the last scene of his labours.

St. Mark was not an Apostle, but a disciple living on the spot where the events he records to a great extent took place.

Eusebius, in his Ecclesiastical History, writes :—
"The Christians of Rome persevered with various entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrines thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed, and thus became the means of that history which is called the Gospel according to St. Mark."

One of the incidental illustrations of the probability of St. Peter being the source of Mark's information is that he omits mention of the *honourable* notices of St. Peter recorded by the other Evangelists, and mentions all his failings. Thus he omits Christ's benediction and promise given to Peter after his noble confession, Mark viii. 29, compare with Matt. xvi. 17; but mentions Christ's rebuke shortly after, viii. 33; and Peter's denial of his master, xiv. 31-71. Again, scarcely an action or word is related at which Peter was not present, and those are related with most detail which must have most impressed Peter.

Events recorded by St. Mark alone.

I. Lardner has pointed out that these amount to 30 facts in our Lord's history, among which are the following :—

(1) The Parable of the Seed growing imperceptibly. iv. 26-29.

(2) The deaf and stammering man healed. vii. 31-37.

(3) The blind man healed at Bethsaida. viii. 22.

He omits the Genealogy and Birth of Christ, and the Sermon on the Mount.

As the gospel narrative of St. Matthew has been given in detail, such points only will be touched on in the three remaining gospels as are not referred to by preceding writers.

At the same time the tabular synopsis of the gospel will be given, and the student should study *all* the subject matter, comparing the account of the particular gospel he is studying with those given before.

A. Announcement of Our Lord's Ministry.

1. *John the Baptist heralds Christ.* i. 1-8; Matt. iii. 1-12.

2. *Baptism of Christ.* i. 9-11; Matt. iii. 13-17. Note that St. Mark is more detailed here than St. Matthew, naming the place from which John came as Nazareth, whereas St. Matthew merely says Galilee, see Matt. iii. 13.

3. *The Temptation.* i. 12-13; Matt. iv. 1-11. St. Mark adds, Christ was with the wild beasts, but passes the event by slightly.

B. Between the First and Second Passover.

1. *Return of Christ to Galilee after John's imprisonment.* i. 14-15, vi. 17-20; Matt. iv. 12, xiv. 3-12. Note that here, as frequently through the gospel, Mark omits reference to prophecy, as not being so important to the Gentiles for whom he wrote, as it was to the Jews for whom St. Matthew wrote.

Compare the two accounts of the death of John the Baptist; vi. 17-20, and Matt. xiv. 3-12. Here we find that Herodias stirred up Herod's enmity against John, though through fear he at first observed him, v. 20, or saved or kept him, and for a time heard him

gladly. St. Mark also details who were the guests at the birthday festival, and mentions the part that Herodias had in the demand for the Baptist's head, see verse 19.

2. *Call of Simon, Andrew; James and John, and the miraculous Draught of Fishes.* i. 16-20; Matt. iv. 18-22.

3. *Healing of a Demoniac.* i. 21-28. This is not related by St. Matthew. As was Christ's wont he went on the Sabbath day into the synagogue at Capernaum, and taught so as to astonish the hearers. And a demoniac present cried out, the devil confessing the power of Christ, and after "convulsing" ("tearing") him coming out of the man at the bidding of Christ, so that all Galilee was astonished at this power of Christ.

Peter's Wife's Mother. i. 29-34; Matt. viii. 14-17. Note here that St. Peter was married, and now had a house in Capernaum, having probably moved there after his call by Christ from Bethsaida (see Index).

Others healed. i. 32-34; Matt. viii. 16, 17. Note St. Mark's graphic representation, "And all the city was gathered together at the door;" and that he again omits the reference to prophecy.

The Leper and Paralytic. Compare Mark i. 40-45, and ii. 1-12, with Matt. viii. 2-4, and ix. 2-8.

4. *Call of Matthew.* ii. 13, 14; Matt. ix. 9. Here St. Mark calls Matthew by his Jewish name, Levi.

C. Between the Second and Third Passover.

1. *The Pharisees, and Plucking Corn on the Sabbath.* ii. 23-28; Matt. xii. 1-8. Here also a reference to prophecy is omitted, though notice is taken of a historical fact, see p. 65.

2. *Healing the Withered Hand.* iii. 1-6; Matt. xii. 9-14. Note here the graphic detail: "And they watched him," 2; "And when he had looked round about on them with anger," 5. The phrase Matt. xii. 14, "held a council," should be translated "took counsel," as in Mark iii. 6.

The *Herodians* mentioned were a religious and political party at Jerusalem, who were partizans of Herod under the Romans, and who desired to see the Herod family exalted to be kings.

3. *Christ at the Sea of Tiberias.* iii. 7-12; Matt. xii. 15-21. Here St. Mark tells from whence the multitudes that waited on Christ came, narrates that Christ taught them out of a boat on the sea, but again omits the reference to prophecy. See p. 65.

4. *The Twelve Apostles chosen.* iii. 13-19; Matt. x. 2-4. St. Mark tells us the choice was made by Christ on a mountain. He differs also in the order of naming the Apostles, though Peter stands first in both; and he tells us the sons of Zebedee were named (probably on account of their fiery zeal) Boanerges, the sons of thunder.

5. *The Scribes and Pharisees blaspheme.* iii. 19-30; Matt. xii. 22-37.

6. *Who are Christ's Relatives.* iii. 31-35; Matt. xii. 46-50.

7. *The Parable of the Sower.* iv. 1-20; Matt. xiii. 2-23. Here again St. Mark omits the reference to the prophet Esaias. Between this parable and that of the Tares, 26-29, St. Mark inserts that of

The Seed that grew imperceptibly. iv. 26-29. Here it is pointed out that the seed grows by stages—the blade, the ear, and the full ripe corn in the ear.

Interpretation. The man is the preacher; the seed is the word; the ground is the heart. The man sleeping is the preacher resting after his preaching, leaving it to God to make the word profitable to the hearer, in a manner the man knoweth not how. This seed grows in the earth of herself, that is, outside of man's agency; the sickle is death, and the harvest the gathering of the just into heaven as God's granary.

The Mustard Seed. iv. 30-32; Matt. xiii. 31, 32.

The rest of St. Matthew's string of parables in xiii. is omitted.

8. *Stilling the Tempest.* iv. 35-41; Matt. viii. 18-27. See St. Matthew's account.

9. *The Demoniacs healed.* v. 1-21; Matt. viii. 28-34, ix. 1. St. Matthew says this miracle took place in the country of the *Gergesenes*; St. Mark among the *Gadarenes*. Gergesa was a town, now Ghersa, on the south-east side of the lake; Gadara was a fortress 18 miles S.S.E. of Tiberias, and gave the name to the country, in which also Gergesa was situated.

St. Mark says that there were two demoniacs; St. Matthew but one, but adds the words of the possessed, "My name is Legion, for we are many." Note the graphic manner in which St. Mark speaks of the man before and after possession; not described by St. Matthew. See p. 66.

Decapolis. The ten towns making up this confederation were Scythopolis, Hippos, Gadara, Diom, Pella, Gerasa, Philadelphia, Carratha, Capitolia, Abila. Some, however, think that Damascus was one.

10. *Matthew's Feast.* ii. 15-22; Matt. ix. 10-17. See St. Matthew's account.

11. *Raising of Jairus' Daughter.* v. 22, 24, 35-43; Matt. ix. 18, 19, 23-26. St. Mark tells us the name of the ruler, and that Peter, James, and John alone were allowed to be spectators with Christ and the parents. He also uses the very words of Christ, "*Talitha cumi*," and adds for the Gentiles the interpretation of the Syriac, "Damsel, arise."

The Issue of Blood Stanchied. v. 25-34; Matt. ix. 20-22. St. Mark describes her condition, and her attempts to improve it; he graphically speaks also "of the press," under cover of which she hoped for concealment. He also particularizes the cure, and informs us of the disciples' remark upon the crowd pressing Christ. He also presents us with a touching picture of the woman's attitude after the miracle.

12. *Second Rejection of Christ at Nazareth.* vi. 1-6; Matt. xiii. 54-58.

13. *The Mission of the Twelve.* vi. 7-13; Matt. x

1, 5-42, xi. 1. Note that St. Mark omits the greater portion of Christ's discourse on this occasion, but alone adds, "And they anointed with oil many that were sick, and healed them," v. 13. St. James v. 14, 15.

Anointing with oil is much used medicinally in the East. The Romish extreme unction based on this is used where there is no hope of recovery, and is called the sacrament of the dying; but in St. James the sick were recovered by the power of God.

Death of John the Baptist. vi. 17-29; Matt. xiv. 10. *An Executioner*, v. 27. The word in the original is a military one, = one of his guard; and the use of it is an incidental proof of the authenticity of the gospel. We learn from Josephus that Herod the Tetrarch was at this time waging war with Aretas, King of Arabia Petrea. Herod had married the daughter of this king, but being ill-treated she had fled to her father. Josephus says Herod was marching against Aretas at this very time, and had put John in the fortress of Machærus; and the man now sent as an executioner is one of the troop marching with him.

14. *Feeding the Five Thousand.* vi. 30-44; Matt. xiv. 13-21. Note that St. Mark details the arrangement of the people, see p. 66.

15. *Jesus Walks on the Sea of Galilee.* vi. 45-56; Matt. xiv. 22-36.

D. Between the Third Passover and the Feast of Tabernacles.

1. *Pharisaic Traditions.* vii. 1-23; Matt. xv. 1-20. Note that in St. Mark's account he explains in a parenthesis to his Gentile readers what the "washing of hands" was, 3-5, which was not necessary for St. Matthew writing to Jews. See p. 65.

It is Corban, ver. 11. Corban was anything devoted to God (Deut. xxvii.), and also anything from which a person was interdicted by vow. By extravagant

vows the Pharisees had come to escaping duties which they disliked, vowing they would not do them, declaring their abstinence to be Corban, and they would thus hold themselves to be free from them.

2. *The Syro-Phœnician Woman's Daughter Healed.* vii. 24-30; Matt. xv. 21-28.

3. *Deaf, Dumb, and others healed.* vii. 31-37; Matt. xv. 29-31. Note how particularly St. Mark describes the healing of the deaf man, in which every action of Christ is portrayed as in a picture, see p. 66.

Feeding of Four Thousand. viii. 1-9; Matt. xv. 32-38.

4. *Unbelievers seek a sign.* viii. 10-21; Matt. xv. 39, xvi. 1-4. In St. Matthew we read that this took place in the coasts of Magdala; in St. Mark in the parts of Dalmanutha. Magdala is on the most western bend of Lake Tiberias, and has given its name to Mary Magdalene. Dalmanutha is not yet identified, but must have been in the same district. The disciples are warned against the Pharisees, 13-21; Matt. xvi. 4-12.

5. *A Blind Man Healed at Bethsaida.* viii. 22-26. This is related by St. Mark alone, and is very graphically told.

6. *Peter's Profession.* viii. 27-30; Matt. xvi. 13-20. Note that St. Mark omits the benediction and promise given to St. Peter by Christ, mentioned by St. Matthew (see p. 67).

The Resurrection foretold: First time. viii. 31-38; Matt. xvi. 21-28. Note that St. Mark does not omit the rebuke to Peter, under whose guidance he probably wrote this gospel (p. 67).

Second time. At a later date. ix. 30-32; Matt. xvii. 22, 23.

Third time. At a still later date. x. 32-34; Matt. xx. 17-19.

8. *The Transfiguration.* ix. 2-13; St. Matt. xvii. 1-13.

9. *The Demoniac healed.* ix. 14-29; Matt. xvii.

14-27. In St. Mark's account of this miracle there is added to what we have in St. Matthew v. 21-27, the cry of the weeping father, "Lord, I believe; help thou mine unbelief," and Christ's lifting up the son by the hand, are touchingly told. On the other hand, while the *event* is thus dealt with more at large, the following *discourse* is passed over more lightly (see pp. 65 and 66).

10. *Strife among the Disciples.* ix. 33-50; Matt. xviii. 1-35. The two Evangelists here record different parts of our Lord's discourse to a considerable extent, and the two accounts should be read together to make one record.

Note in the phrases where "offend" is used the word means *to cause to stumble*, an offence being that against which anything is struck, and so like a stumbling block against which the foot strikes. Verses 43-48 may be therefore paraphrased, "Whatever causes thee to stumble let it be cast away from thee, or remove the cause of temptation."

Verse 49 may be paraphrased, "Every Christian is purified by the mortification of sin, self denial, and the endurance of trials, as every sacrifice is salted with salt."

Salt was held in great esteem by the Jews on account of its consecrated uses in sacrifices. It was and is an eastern type of hospitality, eating salt together being a pledge of protection (Lev. ii. 13, Numb. xviii. 19) then and now. Here the *purifying* property of salt is referred to, which doubtless also led to its use in sacrifices.

E. Between the Feast of Tabernacles and Six Days before the Passover.

1. *Person healed on the east side of Jordan.* x. 1; Matt. xix. 1, 2.

2. *Divorce.* x. 2-12; Matt. xix. 3-12. Here again St. Mark's account of the discourse is less lengthy than that of St. Matthew.

In the time of Christ divorcement had become

common for trivial causes. But Christ tells the Pharisees that Moses himself allowed greater laxity in this direction than He would. The sufficient cause which Christ allowed for divorcement, viz., adultery, was not held such by the Mosaic Law, which decreed death by stoning for this offence (Lev. xx. 10, John viii. 5). Doubtless the reason for the laws insisting on a *bill* of divorcement was to check hasty temper, since it would require the bringing the matter to a Levite, who would have to prepare the bill.

3. *Christ receives little children.* x. 13-16; Matt. xix. 13-15. Note that the attitude of Christ is more detailed by St. Mark. See p. 66.

4. *The Rich Young Man.* x. 17-31; Matt. xix. 16-29.

5. *James and John's Request.* x. 35-45; Matt. xx. 20-28. In v. 40 it will be noticed that *it shall be given to them* is in italics, denoting that this is wanting in the original; but a better translation of the verse than that in the present authorized version would be, "But to sit on my right hand and on my left hand is not mine to give, *except to those for whom it is prepared.*" So also in St. Matthew.

The impulsive spirit shewn in this request of the sons of Zebedee made through their mother Salome, as well as the request of James that fire might be called down from heaven upon the unbelieving Samaritans, give the reason why they were called Boanerges—the sons of thunder.

6. *Healing of Blind Men near Jericho.* x. 46-52; Matt. xx. 29-34. In St. Matthew we read of two blind men; in St. Mark of blind Bartimæus, son of Timæus, only. In this instance, as in that of the demoniacs, Mark v. 1-21, Matt. viii. 28-29, the "fuller account includes the shorter, and the shorter does not contradict the fuller." Angus.

F. Passion Week.

1. *Triumphant Entry into Jerusalem.* xi. 1-11; Matt. xxi. 1-11, 14-17.

The *Mount of Olives*, "the mount facing Jerusalem," the "mountain which is on the east side of the city," is the eastern rampart of the ravine of the Kedron, and closes in the view from Jerusalem towards the east. In its southern and highest part it is 2724 feet above the Mediterranean, or 300 feet above Jerusalem. On the south of the Mount of Olives is the lower "Mount of Corruption," or "Mount of Offence," where Solomon's idol shrines were built; and beyond this the ridge trends to the south-east, and joins the general highland of Judea. Its groves of olives, figs, palms, myrtles, &c., afforded a retreat to the inhabitants of Jerusalem; and we never read of Christ spending a night in the city, and here Jesus frequently passed the night. John vii. 53, viii. 1; Luke xxi. 37.

Note that St. Mark again omits reference to the prophecy of Zechariah, as he was addressing Gentiles. St. Mark (and St. Luke) mention only the colt, and not the ass, both of which are mentioned in St. Matthew, xxi. 7; but the word translated there *and* may be rendered "namely," "even."

The word *Hosanna* means *Save, I beseech thee*, and is a Jewish form of acclamation or blessing. It forms the first word of verse 25 of Ps. cviii., which psalm was chanted aloud by the priests at the Feast of Tabernacles, when the people and children waved their palm and willow branches at intervals. Hence the custom arose to use these branches and shouts on all festival occasions. This association is very striking in our Lord's entry.

2. *The Barren Fig Tree.* xi. 12-14, 20-26; Matt. xxi. 18-22.

The *Fig-tree* is the first mentioned in the antediluvian world. Gen. iii. 7. It afforded both fruit for food and medicine, 1 Sam. xxv. 18, and 2 Kings xx. 7, and a shade in its broad leaves. Those of Palestine yield fruit which ripens at two or three different seasons, owing to the nature of the climate there; but it is peculiar to the fig tree to produce its

fruit before its leaves. When, therefore, our Lord saw a fig tree "having leaves," he might expect figs; for though being March, it was not the time for figs, which are ripe early in June, *neither was it the time for fig leaves*. If there were such, however, one would fairly expect premature fruit also. The incident afforded a useful illustration of the hypocrisy of man having no fruit of good works, though plenty of outward shew of pretence, and the miracle contained in itself a parable likewise. It is needless to add that the words of Christ were not spoken in anger, that the subject of the miracle was inanimate, and suffered no punishment in the judgment, and that the maker of all things had a right to use his own creation for the good of his animate creatures; and that this was yet probably done without touching the rights of *private* property, though these rights could not be maintained against God.

The Temple cleansed. xi. 15-18; Matt. xxi. 12-14.

The *Money-changers* provided half shekels for those who came to pay that regular tax (Ex. xxx. 13-15) into the treasury, and were thus a kind of brokers.

The *Dove* was appointed in certain cases to be offered in sacrifice.

3. *Christ's authority questioned.* xi. 27-33; Matt. xxi. 23-27.

4. *Parable of the Wicked Husbandmen.* xii. 1-12; Matt. xxi. 33-46.

5. *The Pharisees enquire as to Tribute.* xii. 13-17; Matt. xxii. 15-22.

The Sadducees enquire as to the Resurrection. xii. 18-27; Matt. xxii. 23-33.

Marriage was instituted in the garden of Eden, where woman was made a help meet for man, and man for woman, and the sexes were equal. After the fall, and as one consequence of it, one sex was to *rule* the other. Gen. iii. 16. In the sixth generation from Adam in the antediluvian world polygamy is already introduced. Lamech has two wives, Adah

and Zillah. The Mosaic Law regulated the provisions of marriage, see the Levitical rule of a brother marrying a deceased brother's widow (Dent. xxv. 5-10), but the Gospel lays down no general laws upon the subject. The purpose of the Levitical law was to keep up the families and inheritances in each tribe intact.

The error of the Sadducees was in thinking that flesh and blood was to inherit the Kingdom of God, and in looking upon mere animal delights and earthly relationships as the sufficient joys of heaven.

The answer of Christ divides itself into three parts:

(a) "*Ye do greatly err not knowing the Scriptures.*" The Sadducees had and read the Scriptures, but they did not know them, i.e., understand them as the word of God.

(b) "*Nor the power of God,*" which is able to raise up the dead, at which doctrine the supposition of the Sadducees was directed.

(c) God calls Himself *the God of Abraham*, long after he is dead to the world; it is absurd to think that this relationship to Abraham is annihilated, therefore Abraham is alive in spirit though dead in body, and the resurrection is established out of the mouth of God.

The Lawyer enquires which is the Great Commandment. xii. 28-34; Matt. xxii. 34-40.

The *Lawyers* were those scribes, mostly Pharisees, who were the professional exponents of the Law of Moses, especially in the *civil* and *judicial* parts of it, as they are never grouped with the chief priests, as if identical with them. The Jews taught that one commandment of God was more binding than another, the inevitable consequence of which was that each chose out that or those only which he would obey. This is reproved by Christ, who says the duty towards God is the first requisite, and from that *must* spring the duty towards our neighbour, and these include all the law and the prophets too.

The three great classes of the Jews having been baffled in their attempts to entrap Christ, He in turn asks a question. The answer to this is, Christ is the son of David according to the flesh; Christ is the Lord of David as the second person of the Trinity. Note in the quotation from the Psalms the difference of printing of LORD and Lord; the one translates the Heb. *Jehovah*, and the other *Adonai*.

6. *Lamentation over Jerusalem.* xii. 40; Matt. xxiii. 1-36.

7. *The Widow's Mite.* xii. 41-44.

The *mite* was the smallest coin current in Palestine in the time of Christ. In Roman times the regular Roman as well as Jewish coinage was current in Palestine. The mite here mentioned is one-seventh value of the "money" in verse 41.

8. *Destruction of Jerusalem foretold.* xiii. 1-13; Matt. xxiii. 27-xxiv. 22. For the fulfilment of Christ's prophecy read the end of Part I.

9. *The signs of this and of Christ's coming.* xiii. 14-37; Matt. xxiii. 23-35.

10. *Conspiracy of the Rulers.* xiv. 1, 2; Matt. xxvi. 3-5.

The Supper at Bethany. xiv. 3-9; Matt. xxvi. 6-13.

The Treachery of Judas Iscariot. xiv. 10-11; Matt. xxvi. 14-16.

11. *The Passover.* xiv. 12-25; Matt. xxvi. 17-35.

12. *Gethsemane.* xiv. 26, 32-52; Matt. xxvi. 36-56.

13. *Trial of Christ.* xiv. 53-72; Matt. xxvi. 57-xxvii. 2.

14. *Before Pilate.* xv. 1-15; Matt. xxvii. 2-26.

15. *The Crucifixion.* xv. 20-47; Matt. xxvii. 27-50.

16. *Joseph of Arimathea.* xv. 42-46; Matt. xxvii. 57-60.

G. From the Crucifixion to the Ascension.

1. *The Resurrection.* xvi. 1-8; Matt. xxviii. 2-4.

2. *Christ's Appearances after the Resurrection.*

(1) To the women. xvi. 9-11; Matt. xxviii. 1-8.

(2) To the two going to Emmaus. 12-13. See Luke xxiv. 13-35.

(3) To the Apostles in Galilee. 14. See 1 Cor. xv. 5.

3. *His Commission to the Apostles.* 15-18; Matt. xxviii. 16-20.

4. *His Ascension into Heaven.* 19-20; Acts i. 9-12.

TABULAR VIEW OF GOSPEL HISTORY.

AS RECORDED BY ST. LUKE.

Arranged Chronologically.

SECTION A. Birth and Childhood of Our Lord.

Introductory Preface. i. 1-4. Genealogy of Christ. iii. 23-38.

1. The angel's visit to Zacharias at Jerusalem, i. 5-23; and to Mary at Nazareth. i. 26-38.

2. Mary visits Elizabeth. i. 39-56.

3. Birth of John the Baptist. i. 57-80.

4. Birth of Jesus. ii. 1-7.

5. The shepherds at Bethlehem. ii. 8-20.

6. Circumcision and Presentation of Jesus. ii. 21-38

7. Christ's visit to Jerusalem when 12 years old. ii. 41.

SECTION B. Announcement of Our Lord's Ministry.

1. John the Baptist heralds Christ. iii. 1-18.

2. Baptism of Jesus. iii. 21-23.

3. The Temptation. iv. 1-13.

SECTION C. Between the First and Second Passovers.

1. Return of Jesus to Galilee after John's imprisonment. iv. 14-31; iii. 19, 20.

2. Call of Simon, Andrew, James, and John. v. 1-11.

3. Healing of a demoniac. iv. 31-37. Peter's wife's mother and others—38-41. The leper. v. 12-16. The paralytic. v. 17-26.

4. Call of Matthew. v. 27, 28.

SECTION D. Between the Second and Third Passover.

1. The Pharisees find fault with the disciples for plucking corn on the sabbath. vi. 1-5.
2. Christ heals the withered hand. vi. 6-11.
3. The twelve chosen. vi. 12-19.
4. Sermon on the mount. vi. 20-47.
5. Healing of the centurion's servant (Capernaum.) vii. 1-10.
6. Raising the widow's son (Nain). vii. 11-17.
7. Visit of John's disciples to Jesus. vii. 18-35.
8. The sinner at the Pharisee's table. vii. 36-50.
9. The demoniac healed. xi. 14, 15; 17-23.
10. The unbelievers seek a sign. xi. 16, 24-36.
11. Who are Christ's relatives. viii. 19-21.
12. Denunciation of the Pharisees. xi. 37-54.
13. Discourse to disciples and others. xii. 1-59.
14. The Galileans. xiii. 1-9.
15. The parable of the Sower. viii. 4-18.
16. Christ stills the tempest. viii. 22-25.
17. The demoniacs healed. viii. 26-40.
18. Matthew's Feast. v. 29-39.
19. Raising of Jairus' daughter and healing woman with issue of blood. viii. 41-56.
20. The twelve sent forth on a mission. ix. 1-9.
21. Feeding the five thousand. ix. 10-17.

SECTION E. Between the Third Passover and the Feast of Tabernacles. (Time, 6 months.)

1. Peter's profession. ix. 18-21.
2. The resurrection foretold. ix. 22-27; (again, ix. 43-45; again, xviii. 31-34.)
3. The transfiguration. ix. 28-36.
4. Demoniac healed. ix. 37-43.
5. Strife among the disciples. ix. 46-50.
6. Christ at the Feast of Tabernacles. ix. 51-62.
7. Mission of the seventy. x. 1-16.
8. The lepers cleansed. xvii. 11-19.

SECTION F. Between the Feast of Tabernacles and Six Days before the Passover.

1. Parable of Good Samaritan. x. 25-37.

2. Jesus the guest of Martha and Mary. x. 38-42.
3. The disciples taught to pray. xi. 1-13.
4. Return of the seventy. x. 17-24.
5. The infirm woman healed. xiii. 10-21.
6. The warning against Herod. xiii. 22-35.
7. Christ at the Pharisee's table. xiv. 1-24. The Great Supper. xiv. 16-24.
8. True disciples. xiv. 25-35.
9. Parables: The Lost Sheep, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus. xv., xvi.
10. Humility inculcated. xvii. 1-10.
11. Christ's second advent. xvii. 20-37.
12. Parables—The importunate widow. The Publican and the Pharisee. xviii. 1-14.
13. Christ receives little children. xviii. 15-17.
14. Parables—The rich young man. xviii. 18-30.
15. Healing blind men at Jericho. xviii. 35-43 and xix. 1. Zacchæus, xix. 2-12; and the Parable of the Pounds.

SECTION G. Passion Week.

1. Triumphant entry into Jerusalem. xix. 29-44.
2. The barren fig tree. The Temple cleansed. xix. 45-48; xxi. 37, 38.
3. Christ's authority questioned. xx. 1-8.
4. Parable of the wicked husbandmen. xx. 9-19.
5. The Pharisees enquire as to tribute. xx. 20-26. The Sadducees as to the resurrection. 27-40. Christ's question, "Who is the Son of David." 41-44.
6. The Pharisees denounced. xx. 45, 46.
7. The widow's mite. xxi. 1-4.
8. Destruction of Jerusalem foretold. xxi. 5-36.
9. Conspiracy of the rulers and Judas Iscariot. xxii. 1-6.
10. The Passover. xxii. 17-38.
11. Gethsemane. xxii. 39-54.
12. Trial of Christ. xxii. 54-71.
13. Before Pilate. xxiii. 1-5.
14. Before Herod. xxiii. 6-12.
15. The Crucifixion. xxiii. 26-56.

SECTION H. From the Crucifixion to the Ascension. (Forty days.)

1. Christ appears to the women, and at Emmaus;
Th mas. xxiv.

2. The Ascension. xxiv. 50-53.

St. Luke's Gospel. It is not known where or when this Gospel was written.

The particular *class of persons* for whom St. Luke wrote were the Gentiles, hence such expressions as "The salvation prepared for *all people*," "A light to lighten *the Gentiles*," and hence his abundant allusion to free grace for the most sinful (vii. 36-50, xviii. 10-14, &c.). Hence also the reason why he traces the genealogy of Christ, through the Virgin Mary, to Adam, as the father of the whole human family, whereas in St. Matthew our Saviour is shewn to be the Son of David, the seed of Abraham. He also narrates the Mission of the Seventy to the Gentile part of the community. He moreover explains Jewish customs and times.

Peculiarities of St. Luke's Gospel:—

1. His style is more classical, and betrays more evidence of the scholar than the other Gospels.

2. His descriptions of diseases and their cure are very definite, revealing the knowledge of the physician.

3. The Gospel is more chronological than the others in the order of the events narrated.

4. The details as to persons and places of the discourses of Christ are given with minuteness though the discourses themselves, and the parables are less full than those of St. Matthew.

Life of St. Luke. This was probably the "beloved physician" mentioned by St. Paul. Col. iv. 14. "Luke the beloved physician and Demas greet you." He was probably a Gentile, as his name is Greek and he knew the Greek language intimately, though he must early have become a convert to the Jewish faith from his knowledge of Jewish rites and ceremonies.

He was the companion of St. Paul in his journeys as we learn from his use of 'the second person plural of the pronoun, first begun in Acts xvi. 12, "And immediately *we* endeavoured to go over into Macedonia, assuredly gathering that the Lord had called *us* for to preach the gospel unto them." He was present with St. Paul in his first and second imprisonments at Rome, "And when *we* came to Rome, Paul was suffered to dwell by himself, with a soldier that kept him." Acts xxviii. 15; Philemon 24. "Only Luke is with me." 2 Tim. iv. 11.

Principal things mentioned by St. Luke alone:—

Birth of John the Baptist. i. 5-25, 57-66.

Roman Taxing (Census) in Judea. ii. 1-4.

Visit of an angel to the Shepherds, and Testimony of Simeon and Anna. ii. 4-38.

Christ with the Doctors in the Temple. ii. 39-52.

Raising the Widow's Son at Nain. vii. 11-17.

The Parable of the Good Samaritan. x. 25-37.

The Barren Figtree. xiii. 6-10.

The Infirm Woman healed. xiii. 11-17.

Healing of the Man with a Dropsy. xiv. 1-6.

Parable of the Prodigal Son. xv. 11-32.

The Rich Man (Dives) and Lazarus. xvi. 19-31.

The Healing of the Ten Lepers. xvii. 12-19. [9-14.

The Parable of the Pharisee and the Publican. xviii. Zaccheus. xix. 1-10.

Parable of the Ten Pounds. xix. 11-28.

The Penitent Thief on the Cross. xxiii. 40-44.

The Disciples going to Emmaus. xxiv. 13-35.

Section A. Birth and Childhood of Our Lord.

Preface. In this St. Luke states his reasons for giving an authoritative statement of the things most surely believed by the Christian Church of his time; he himself having had perfect understanding of these things from the very first. This he does that the disciple Theophilus (= loved of God) might be strengthened in the faith.

Theophilus was the person to whom St. Luke also inscribed the Acts of the Apostles, Acts i. 1, and from the title "most excellent," it has been thought that he was a person in some high official position.

1. *The Angel's Visit to Zacharias at Jerusalem, and to Mary at Nazareth.*

This is recorded by St. Luke alone.

Zacharias was a priest of the course of *Abia*, or *Abijah* (2 Chron. xxiv. 10), and his wife *Elizabeth* was also of the daughters of *Aaron*. He was actually offering incense at the time of the prediction of the birth of *John the Baptist*; and it will be noted that God and Christ nearly always made their calls when men were engaged in work: see *Gideon*, *Peter*, *Matthew*, &c.

John was to be a *Nazarite* for life. There are only three such referred to in the Scriptures; *Samson*, *Samuel*, and *John the Baptist*. Many took *Nazarite* vows for a time (see Numb. v. 1-21), abstaining from every form of intoxicating drink, and from any fruit that would yield it; as well as from cutting off the hair of the head, or touching a dead person. *St. Paul* took a *Nazarite* vow, Acts xxi. 24, to sanctify himself with others in the temple.

For the way in which *St. John* went in the spirit and power of *Elias*, see his life in *St. Matthew's Gospel*.

Zacharias asks for a sign, and his unbelief is punished by the sign of dumbness for a season.

Six months after this, *Gabriel* is sent to announce to the *Virgin Mary* at *Nazareth* the birth of *Christ*. This event is called the *Annunciation*. It would appear that the salutation of the angel at first alarmed *Mary*, by the after remark, "Fear not!" but her joy afterwards broke forth in the glad song of the *Magnificat** (= it, my soul, magnifies), i. 47-55, which is very like the song of *Hannah* on a similar

* Learn this.

occasion, 1 Sam. ii. 1-10. This was delivered in the house of Elizabeth.

2. *Mary visits Elizabeth*, her cousin, whom she visited in her home (perhaps Juttah, Josh. xv. 55) in the hill country of Judea.

3. *Birth of John the Baptist*. i. 55-80. Here Christ's forerunner is born, and is circumcised; having his name given to him, as was the custom of the Jews, at the same time. He is thus the link between the past of Israel and the coming Kingdom of Christ. At this time also the dumbness was removed from Zacharias, and the first use he made of his tongue was to praise God, whom he had before time disbelieved, in the *Benedictus*.*

In verse 69, "He hath raised up a horn of salvation for us," compare with Hannah's song, "Mine horn is exalted in the Lord," we have the horn used as a symbol of strength and power; and secondarily, of glory and honour. It formed part of the head-dress of women in the east.

4. *The Birth of Jesus*. ii. 1-7.

Cæsar Augustus was the first Roman Emperor, born B.C. 63. He pardoned Herod the Great's joining the side of his enemy, Mark Antony; and at Herod's death Augustus divided his dominions according to his dying directions, among his sons.

By "all the world," in verse 1, we must of course understand all the Roman Empire.

There are two *taxings* mentioned in the New Testament; this, and one connected with the revolt of Judas of Galilee, Acts v. 37. The taxing means the registration of each man, by way of a census, in his own native city or village.

Cyrenius (Quirinus) was a Roman Consul, and twice governor of Syria, with an interval between his holding this office. He was sent especially to make a census in Syria and Judea. *Dr. Smith.*

* Blessed.

5. *The Shepherds at Bethlehem.* ii. 8-20. See Notes of Lessons, Part II.

6. *The Circumcision and Presentation of Jesus.* ii. 21-38. When the young child was presented in the temple, Simeon had been a long time waiting for the advent of the Messiah, a general expectation occupying men's minds at that time that a deliverer was about to be born. He sees in the infant "God's salvation"—the salvation of both Jew and Gentile, provided by God; and breaks forth into the *Nunc Dimittis* (= Now Thou dismissest).

Anna also recognised in him the Redemption of Israel.

7. *Christ's Visit at 12 years of age to Jerusalem.* 41-52. All the preceding history, with this event also, are recorded by St. Luke alone. In this we have the first intimation of the great work which Christ came to accomplish; and of his divinity and obedience to his parents.

The Genealogy of Christ. iii. 23-38. The fact of each one going up to his own city to be enrolled under the taxing referred to in this gospel, is a proof that the Jews still kept up the genealogies of which so frequent mention is made in the Old Testament. This is also seen in the two forms of Christ's genealogy given by St. Matthew and St. Luke, as well as in the reference to Zacharias "as of the course of Abia," and Elizabeth as "of the daughters of Aaron," and Anna as "of the tribe of Aser." But our Saviour is the only single person in the New Testament whose genealogy is given. St. Matthew's is the genealogy of Christ as the legal successor to the throne of David, a great point with the Jews; St. Luke's is the private genealogy of Joseph the Carpenter: this explains where they differ, and why there should be two. *Dr. Smith.*

B. Announcement of Our Lord's Ministry.

1. *John the Baptist heralds Christ.* iii. 1-18. See

St. Matt. iii. 1-12. In all these cases the text is to be read.

2. *Baptism of Jesus.* iii. 21-23; see Matt. iii. 13-17.

3. *The Temptation.* iv. 1-13; see Matt. iv. 1-11.

C. Between the First and Second Passovers.

1. Return of Jesus to Galilee after John's imprisonment. iv. 14-31; see Matt. iv. 13-16.

2. *Call of Simon, Andrew, James, and John.* v. 1-11; see Matt. iv. 18-22.

3. *Healing of a Demoniac.* iv. 31-37; see Mark i. 21-28.

Healing Peter's Wife's Mother and others. 38-41; see Matt. viii. 14-17.

Healing the Leper. v. 12-16; see Matt. viii. 2-4.

Healing the Paralytic. v. 17-26; see Matt. ix. 2-8.

4. *Call of Matthew.* v. 27-28; see Matt. ix. 9.

D. Between the Second and Third Passovers.

1. The Pharisees find fault for plucking corn on the Sabbath. vi. 1-5; see Matt. xii. 1-8.

2. *Christ Heals the Withered Hand.* vi. 6-11; see Matt. xii. 9-14.

3. *The Twelve chosen.* vi. 12-19; see Matt. x. 2-4.

4. *The Sermon on the Mount.* vi. 20-47; see Matt. v.-viii. 1.

5. *Healing the Centurion's Servant.* vii. 1-10; see Matt. viii. 5-13.

6. *Raising the Widow's Son at Nain.* vii. 11-17. This miracle is recorded by St. Luke alone. Nain, now Nein, was situated on the north-west edge of the "Little Hermon," where it slopes into the plain of Jezreel, in Galilee. It must have been up this slope that our Saviour went to the entrance of the city, where he met the funeral procession coming out to bury the dead; and here on the west side of the city the rocks are full of caves that have been used for graves.

For description of the miracle, see Notes of a Lesson on it, Part II.

There are three miracles of raising the dead recorded of Christ.

(1) The raising of Jairus' daughter—only just dead.

(2) Raising the widow's son at Nain, dead and going to be buried.

(3) Raising Lazarus, dead and buried, and in the process of decomposition.

These three stages are typical of Christ's power over spiritual death in trespasses and sins, the last being illustrated by the thief on the cross.

7. *Visit of John's Disciples to Christ.* vii. 18-35; see Matt. xi. 2-19.

8. *The Sinner at the Pharisee's Table.* vii. 36-50. This is alone recorded by St. Luke.

There are nine persons of the name of Simon mentioned in the New Testament.

1. Simon, "brother" of our Lord. Matt. xiii. 55; Mark vi. 3.

2. Simon Zelotes, the Cananite, one of the twelve Apostles. Matt. x. 4; Mark iii. 18; Luke vi. 15; Acts i. 13.

3. Simon the Cyrenian, who bore Christ's cross Matt. xxvii. 32; John xix. 17.

4. Simon the leper, of Bethany. Matt. xxvi. 6.

5. Simon Magus, the sorcerer, of Samaria. Acts viii. 10.

6. Simon Peter, the Apostle.

7. Simon the tanner, host of Peter at Joppa. Acts ix. 43.

8. Simon, the father of Judas Iscariot. John vi 71; xiii. 2-26.

9. And Simon the Pharisee, in whose house as we here read a woman of former ill character anointed the feet of Christ, as a token of her penitence and love. There is no reason for thinking her the same as Mary Magdalene, out of whom were cast seven devils; for this demoniac possession was an affliction, not a crime.

Alabaster was commonly used to keep ointments

and unguents in, see Matt. xxvi. 7, Mark xiv. 3; and when it is said in Mark xiv. 3 that the woman broke the box, it means she broke the seal of it. Many of these alabaster vessels are now contained in the British Museum.

Ointments were used by the Egyptians, Greeks, Romans, and Jews, for the hair and clothes, in feasts, Ruth iii. 3, Prov. xxvii. 9; as well as for dead bodies, Matt. xxvi. 12; for the sick, Is. i. 6; and for consecration, Ex. xxx. 23. The latter kind was specially reserved for this one use.

9. *The Demoniac healed.* xi. 14-15, 17-23; see Matt. xii. 22-37.

10. *Unbelievers seek a Sign.* xi. 16, 24-36; see Matt. xii. 38-45.

11. *Who are Christ's Relatives.* viii. 19-21; see Matt. xii. 46-50.

12. *Denunciation of the Pharisees.* xi. 37-56. These are alone recorded by St. Luke, and are provoked by the self-righteous host taking notice of Christ's intentional abstinence from formal washing before meat. After the return from the captivity the ancient rites of purification for legal uncleanness, Lev. xv. 18; childbirth, Lev. xii. 6; contact with the dead, Numb. xix.; and of lepers, Lev. xiv. 4, were transferred to the washing of cups and pots, of brazen vessels and couches, Mark vii. 4; and of the hands, Mark vii. 3.

Our Saviour taught that charity, which had been violated in the notice taken by the Pharisee of Christ's abstinence from the ritual, was what alone was essential.

Tithes are mentioned as given by Abraham of his spoil to Melchisedek, Gen. xiv. 20, and promised by Jacob to God at Luz, xxviii. 22. Under the Law the tithe was the portion of the Levites, and the tithe of this was to be given to the priests, Numb. xviii. 21.

From subsequent enactments we gather that there

was a second tithe, which was devoted to festival purposes, in which the Levites joined.

Tithes were vowed by Hezekiah, 2 Chron. xxxi. 5; and by Nehemiah after the captivity, Neh. xii. 44.

Our Saviour reproves the Pharisee for forgetting the broad principles of morality in a punctilious (over scrupulous) observance of the custom of tithe.

13. *Discourse to Disciples and others.* xii. 1-59. This is not related by the other Evangelists. *Leaven* is connected with the notion of *corruption*, and the leaven of the Pharisees means their corrupt teaching or principles, *i.e.*, hypocrisy. It is also used in this bad sense by St. Paul, 1 Cor. v. 7, "Purge out therefore the old leaven;" and "a little leaven leaveneth the whole lump" = one bad sheep infects a flock. It is, however, used by our Saviour in a good sense in the parable of the Leaven; see Matt. xiii.

In this discourse our Saviour denounces hypocrisy, and predicts the time when all hypocrisy shall be revealed. He also points out God's care of the persecuted for His sake, and their future reward; and the dreadful sin of blasphemy against the Holy Ghost. This was attributing to the devil those miracles which Christ wrought by the Holy Spirit. He foretold that the same guide into all truth should wait upon the disciples when in their defence before persecuting rulers, which was so abundantly fulfilled in Stephen, Peter, Paul, and others.

Taking occasion of a man coming to him for help in securing an inheritance, he reproved covetousness; illustrating it by a parable, and references to His own second advent, as the proper object of expectation.

14. *The Galilæans.* xiii. 1-5. This is recorded by St. Luke alone.

There is no historical record of this fact, but from Josephus we learn that the Galilæans were at all times unruly, and ready to rebel against the Roman authority. Some think they were followers of Judas Gaulonitis, who opposed paying tribute to Ce-

and submitting to Rome. If so, and a party of them had come to Jerusalem to offer their sacrifices in the outer court of the Temple, Pilate may have slain them, mingling their blood with their sacrifices, as such slaughters were not unfrequent. The incident of the falling of the Tower of Siloam, in verse 4, is not recorded in history.

THE RICH FOOL. xii. 16-21. The occasion of the parable is a man coming to our Saviour requesting his judicial interference to secure to him from his brother a portion of an estate. As the parable is directed against covetousness, the complainant was perhaps in the wrong.

Interpretation. The parable has only a general application. The subject of it is called a fool—a term not frequently directed against man in the scriptures. (In Ps. xiv. 1, “The fool hath said in his heart, there is no God,” the insensate wickedness of the *heart* asserting what the *head* denies justifies the expression; and in 1 Cor. xv. 36—Thou fool—the epithet is levelled against the scoffer.)

The folly of the covetous man in the parable was shewn—

(1) In reckoning the transitory wealth as lasting, and his own, forgetting possibility of future losses and certain future death.

(2) In thinking that future happiness was certain with affluence, and basing it on eating, drinking, and being merry.

(3) In neglecting the soul for the sake of the body.

The lesson teaches the necessity of Christian charity in the narrow sense of helping the poor. “The bosoms of the needy, the houses of widows, and the mouths of infants” (St. Ambrose), should have been the barns wherein to bestow his goods.

THE BARREN FIG TREE. xiii. 6-9. The occasion of this parable was the report of the massacre of the Galileans by Pontius Pilate, the object of the parable being to warn the Jews against uncharitable judg-

ments. The Galilæans were held in contempt by the Jews, and some of these having come up to the temple, and having been murdered by the Romans while in the act of sacrifice, the Jews assume that they fell by a judgment of God on account of their sins. Christ repudiates the harsh conclusion by shewing that the tower of Siloam fell on Jews, and would they grant that this also was a divine judgment for wickedness greater than that of others? He adds a pregnant warning, that if His hearers did not take care the Romans would in a like way mingle the blood of the Jewish nation with their sacrifices.

Interpretation. The planter of the fig-tree is God, the fig-tree is the Jewish church and nation; the dresser of the vineyard is Christ interceding for man with His Father; the fruit is the love of God and man which was found wanting; the cumbering or rendering useless the ground points to the hindrance which the faithless Jewish church was to the growing Christian faith, and the cutting down was accomplished in the awful destruction of Jerusalem.

The lesson reaches us as well as the Jews, and points with one hand to the long-suffering, but with the other to the certain judgment of God towards the unrepentant.

15. *The Parable of the Sower.* viii. 4-18; see St. Matt. xiii.

16. *Christ stills the Tempest.* viii. 22-25; see Matt. viii. 18-27.

17. *The Demoniacs healed.* viii. 26-40; see Matt. viii. 28-34, ix. 1.

18. *Matthew's Feast.* v. 29-39; see Matt. ix. 10-17.

19. *Raising Jairus' Daughter, and Staunching Issue of Blood.* viii. 41-56; see Matt. ix. 18-26.

20. (a) *The Twelve sent forth on a Mission.* ix. 1-6; see Matt. x. 5-42.

(b) *Herod holds Jesus to be John.* ix. 7-9; see Matt. xiv. 1-2, 6-12.

21. *Feeding the Five Thousand.* ix. 10-17; see Matt. xiv. 13-21.

E. Between the Third Passover and the Feast of Tabernacles (Six Months).

1. *Peter's Profession.* ix. 18-21; see Matt. xvi. 13-20.

2. *The Resurrection Foretold.* ix. 22-27; again, ix. 43-45; again, xviii. 31-34. See Matt. xvi. 21-28, &c.

3. *The Transfiguration.* ix. 28-36; see Matt. xvi. 1-13.

4. *The Demoniac Healed.* ix. 37-43; see Matt. xvii. 14-21.

5. *Strife among the Disciples.* ix. 46-50; see Matt. xviii. 1-35.

6. *Christ at the Feast of Tabernacles.* ix. 51-62. This circumstance is related by St. Luke alone. Our Saviour was proceeding to Jerusalem to keep the Feast. On His way He had to pass through the district of Samaria—the people of Samaria notice that He is about to keep the Feast at Jerusalem, and with them this city was not the proper place for worship, but their own Mount Ebal; they therefore churlishly refuse Him hospitality in one village, but this is accorded in another. James and John, full of zeal, shew the appropriateness of their name, Boanerges (= sons of thunder), for they wish to call down fire from heaven to vindicate the dignity of their master, even as Elijah, 2 Kings i. 14, called fire from heaven to consume the companies sent against him: they are rebuked by Christ, the spirit of whose kingdom will not quench the smoking flax.

7. *Mission of the Seventy.* x. 1-16. This is related by St. Luke only. The injunction to "salute no man by the way," implies that they were engaged on an earnest work requiring no loss of time. A similar command was laid on Gehazi by Elijah, when he sent him on an errand of importance, 2 Kings iv. 29, the salutations in the East being proverbially long and

formal. For denunciation of the cities of Galilee see Matt. xi. 20.

8. *Ten Lepers Cleansed.* xvii. 11-19. This is recorded by St. Luke only. This miracle was wrought by Christ outside a certain village while He was on His way from Galilee, through Samaria, to Jerusalem. He met these, as modern travellers occasionally meet persons outside of the villages suffering from the same epidemic, not allowed to enter the seats of population, but crying aloud when afar off to warn travellers not to approach too near, yet soliciting alms as these solicited healing.

The command to shew themselves to the priests was equivalent to saying they were healed, and obedience to it implied faith in all; but nine out of ten forgot the giver in the gift, and the grateful one was a despised Samaritan. This miracle and its circumstances are an illustration of the parable of the good Samaritan.

F. Between the Feast of Tabernacles, and six days before the Passover.

1. *Parable of the Good Samaritan.* x. 25-37. The occasion that gave rise to this parable was a question put by a scribe to tempt, or try, or bring out the opinion of Christ; and on this occasion there was, perhaps, no evil afterthought in the question, "What shall I do," &c. The question was answered by Christ by asking another—

This is satisfactorily answered by the lawyer, the passage he quotes being well known to him as one of those in the phylacteries, and also used in the Morning and Evening Service in the synagogue. Christ bids him put his knowledge into fact, and thus elicits the question of which the parable is the answer, "Who is my neighbour?" The scene of the parable is the "red or bloody way" infested by robbers, between Jerusalem and Jericho, traversed by traders, and by priests on their way to and from the temple service, many priests living in Jericho.

Both Priest and Levite, though *specially* called to works of mercy, shew none to their neighbour; but the good Samaritan, who might have been expected to shew less, shews more compassion, and uses the common remedies for wounds in that country, and takes the wounded to the caravanserai.

Interpretation. The parable has first a general interpretation, the good Samaritan being representative of every one who shews mercy to his neighbour, and the Priest and Levite figuring those who turn aside from him. It has also a special meaning in Christ as the good Samaritan, the wounded among thieves representing our fallen humanity despoiled by the devil, and passed by and neglected by the ministers of the Jewish Law, but taken up and cared for by the Gospel.

The lesson implied is that *every one* falling in our way is our neighbour, calling for our active benevolence; and that Christ is to be our example in this well doing.

2. *Jesus the guest of Martha and Mary.* x. 38-42. This incident is related by St. Luke alone.

There are six persons by the name of *Mary* mentioned in the New Testament.

(1) The Virgin Mary, mother of our Lord, whose name alone is given as *Μαριαμ*, the other five being each *Μαρια*.

(2) Mary (widow) of Cleophas, John xix. 25, only mentioned as being present at the crucifixion and the sepulchre.

(3) Mary, mother of Mark and sister to Barnabas, Acts xii. 12, whose house was the meeting place of the early church in Jerusalem.

(4) Mary Magdalene (= of Magdala), of no bad character, but out of whom our Lord cast seven devils, after which she ministered to Christ of her substance, Luke viii. 2.

(5) A devoted Roman Christian, only known from St. Paul's greeting, Rom. xvi. 6.

(6) *Mary, the sister of Lazarus and Martha*, mentioned in our present connection. Read John xi. 1-46, xii. 1-7. Both she and Martha loved Christ and their younger brother Lazarus, but she also chose that "good part" with an undistracted, undemonstrative mind, while Martha was too much engrossed with the praiseworthy rites of hospitality. By her pouring the precious ointment on the feet of Jesus, she almost realized His great work as the Saviour and its end—"for His burial."

The Disciples again taught to pray. xi. 1-12. This incident is alone recorded by St. Luke. Notice that here the Lord's Prayer closes without the Doxology or ascription of praise at the end, "For thine is the kingdom," &c., whence it is used in that form, as well as with the Doxology, in the Church Liturgy. For explanation of the Lord's Prayer, see "Prayer Book" portion of the Manual. The illustration, v. 5-9, is brought out again in the parable of the Importunate Widow.

Learn v. 9-13, on the efficacy of prayer.

4. *Return of the Seventy.* x. 17-24. This is related alone by St. Luke. When the Seventy bring back their report that under their Divine commission even the devils became subject, Christ tells them that Satan's dominion had been spoiled, using the same language as Isaiah did of the King of Babylon, predicting his overthrow, Is. xiv. 12, "How art thou fallen from heaven, O Lucifer (or, O day star), son of the morning; how art thou cut down to the ground, that didst weaken the nations." He however pointed out to the disciples a higher privilege than that of spoiling the devils, and thanked God He had chosen to use such humble instruments as these seventy, rather than the wise and prudent.

5. *The Infirm Woman healed.* xiii. 10-21; see Matt. xix. 1, 2.

6. *Warning against Herod.* xiii. 31-38. For the

lives of the Herods see St. Matthew. This incident is recorded in this Gospel only.

7. *Jesus dines with a Pharisee on the Sabbath.* xiv. 1-24. This also is alone related by St. Luke, from whom we learn that Christ healed a man of dropsy on this occasion, and justified His doing so as an act of mercy by appealing to what the Pharisees themselves would do to save an ass or an ox on the Sabbath day. He also improved the occasion by denouncing the pride with which they sought after the chief places at feasts, and the want of charity towards the poor in their abundance, and taking occasion of a remark made by a guest, He uttered the parable of the Great Supper.

THE GREAT SUPPER. xiv. 15-24. The occasion that gave rise to the parable was the eagerness of the guests to take the upper seats at a feast to which Christ and others were invited by a Pharisee; the object being to shew that the Jews would not be so ready to hail the Kingdom of God as might be supposed from the words of one of them, "Blessed is he that shall eat bread in the Kingdom of Heaven."

Interpretation. The certain man is God the Father, the great supper is the gospel dispensation, the many invited are the Jews. In the parable these latter had been already invited, and their actual presence is now summoned. In the application note that the prophets had long foretold the coming of Christ's kingdom. The insult offered to the master of the feast consists in that the guests were pledged to come, as the Jews were to welcome the Messiah. The servant at supper time probably represents John the Baptist and his message. "Come; for all things are now ready," was echoed by "Repent ye; for the kingdom of heaven is at hand."

Excuses. (1) From *pride*; increase of worldly estate was of the greater moment to one.

(2) *Cares of this world*; necessary, lawful avocation

was put in an unnecessary, unlawful place before the gospel banquet.

(3) The *pleasures of this world*; one's own feast had a better relish than that of God.

Seeing those specially invited, the Pharisees and scribes in particular, would none of the feast, the maimed, the halt, and the blind, representing the publicans and sinners, are invited, and with them those of the highways and hedges, namely, the despised Gentiles; while those first favoured are left out.

The lesson implied is, that if we do not take advantage of the means of grace we shall lose them, and this in most cases by giving up our hearts to lawful and necessary pursuits, leaving no room for God, rather than by surrendering ourselves up to actual commission of wickedness.

8. xiv. 25-35. Seeing the many who followed Him, and knowing that some did so out of love of novelty and curiosity, Christ shews that none can be His disciples who do not count the cost, and take up His cross. In the 26th verse, the word *hate* is a glowing term made use of to denote the great superiority of the love for Christ which a disciple must have, compared with that which he may rightly entertain for mere earthly relatives: the latter is to be so inferior to the former that it may be accounted hate in comparison with that love.

A MAN BUILDING A TOWER. xiv. 28-30. A KING GOING TO WAR. xiv. 31-33. In these two parables the necessity of counting the cost of joining the ranks of the gospel is well set forth. A large building requires large means, and great self-denial will be required of any one taking up the cross of Christ, even to the hating—that is, loving less—father and mother compared with Christ. In the second figure reference is made to the profession of Christianity as a conflict, the weapons of warfare and the nature of the struggle being enlarged on in the Epistles, as Eph. iv. 11-17; 1 Thess. v. 8, &c. The same truth

is taught in the Sower, in the person of those represented by the seed that fell on stony ground, Matt. xiii.

9. *The Lost Sheep.* xv. 1-7. This parable, that of the Lost Piece of Silver, and of the Prodigal Son, are uttered by Christ in answer to the self-righteous Pharisees, who disliked the physician going among His sick.

Interpretation. The good shepherd is Christ; the wilderness is the world; the lost sheep those who have erred and strayed from God, especially among the Jews first, then afterwards among the Gentiles. The joy of the shepherd represents that of the angels over the recovery of the lost sinner. The ardent love of the Saviour is figured in the patience and endurance of trial borne by the shepherd in his task, and by the tenderness with which he restores the lamb to the fold.

The just persons who need no repentance are those who though not righteous—there is none that doeth good, no not one—have not now to *begin* to love the Lord. In St. Matthew (xviii. 12) this parable is connected with our Saviour's lesson of humility to His disciples.

In the parable of the Lost Piece of Silver, the woman represents the Holy Spirit; the piece of money figures the soul of man bearing the image and superscription of his maker, but clipped and defaced. The candle is the Word of God, as the source of light to the lost, the sweeping of the house being typical of the patient painstaking love of the Spirit to recover the lost.

Though these two parables teach the same general truth, there are minor differences in them:—

(1) The Spirit is the agent here, the Son in the preceding, and the Father in the next parable.

(2) The sheep is lost among the *mountains*, the money in the *house*, and each requires a different mode of recovery.

The drachma was a Greek silver coin, of shifting value; that mentioned here was the Roman denarius.

THE PRODIGAL SON. xv. 11-32. The Jews had nothing to do with either tending or feeding swine, which were sacrificially unclean. The husks of the parable are the fruit of the carob tree, abundant in Syria and Egypt, with curved pods eight inches long, having a thick pith-like substance, eaten by cattle and by the poor, and supposed by some to be the "locusts" on which John the Baptist partly fed.

Interpretation. The father is God, our Creator, and who has adopted us as sons; the prodigal is the repentant sinner of all times, and the other son the self-righteous among the Pharisees and ourselves. The going into a far country represents the sinner removing as far as he can from the restraints of God's presence in His house, word, laws, &c.; and this deliberately, as typified by his gathering together all that he had for this purpose. The famine figures the soul-dearth felt by all who have laid themselves out for this world only; and the depth of the wretchedness suffered is marked by the disgusting occupation and food to which as a Jew he was reduced. This suffices to make him "come to himself," from being beside or out of himself, or out of his senses, as our strong idiom has it; he is like David, who cried out, "Against Thee, Thee only, have I sinned." Ps. li.

Parable of the Unjust Steward. xvi. 1-14. In this parable the proper use of wealth is taught to the Pharisees in special, "who were covetous," verse 14.

Interpretation. The rich man is God; the steward is man; the wasting the goods of the master means putting God's gifts to an improper use. The calling the steward to account prefigures our rendering an account before the bar of God of the talents entrusted to our keeping.

The point of the parable is the forethought and care shewn by the anxious steward to make provision for the future. This is commended by the lord, that is, by the master of the steward, in the parable; and note that the word is not Lord, as meaning Christ.

But while the lord would commend the steward's anxiety and care for the future, he would be displeased at the dishonest way in which he shewed this forethought. The parable, therefore, gives no possible encouragement to false dealing. There are several features in the steward's character; the one Christians are to imitate is the care for the future exhibited. This is seen when Christ says, "And I say unto you," &c., verse 9.

This verse may be paraphrased: So use the unrighteous wealth (mammon), that when you are dismissed from your stewardship ("when ye fail"), you may be thereby received into a habitation that will last for ever in heaven.

Notice the following contrasts in the parable:—"Children of this world," and "children of light," ver. 8; "unrighteous mammon" and "true riches, v. 11.

THE RICH MAN AND LAZARUS. xvi. 19-31. The accessories or illustrations used in the parable are particularly striking. In the first place there is a vivid contrast between a rich and a poor man. The one is clothed outwardly in a purple or royal robe (Dan. v. 7), and beneath that wears fine linen, which could be used only by the very rich, and living entirely for this world he fares sumptuously every day. Yet he has been honoured with no name, and though "buried," and that, probably, with pomp and show, lifts his eyes in Hades, or the intermediate place of departed evil spirits; while the beggar, so helpless that he had to be carried, so sick that he was full of sores, which dogs alone would touch, so poor that he feeds on the offal of Dives, wakes up, though without the mention of previous burial, in Abraham's bosom, which phrase is a Jewish one referring to the intermediate place of departed good spirits. The rich man is not condemned for being rich—Abraham and many other scripture heroes were such—but for not being rich toward God; the poor man was not saved for being poor, but for serving God in his poverty.

The rich man sees but cannot recover his lost opportunities; Lazarus is now within reach of his sight but not of his charity, and this consciousness makes, at least in part, the misery of the lost. The gulf between the two is impassable; as the tree falleth, so must it lie. And it is in vain that the rich man seeks to alter the means of grace to his own liking, wanting a self-invented resurrection instead of the divinely appointed word of God. Man must serve God as it pleases Him, and not them. Moreover, even miracles and resurrection from the dead would not avail, since the Jews had these abundantly in Christ, yet failed to believe.

The lessons taught are

(1) We must live to God and our fellow man, and not for ourselves only.

(2) Our future in the next world is as we determine it in this.

(3) The ordinary means of grace are sufficient without our expecting miracles, and thinking to be saved by Abraham if Jews, or mere outward signs if professing Christians.

10. *Christ teaches gentleness*, xvii. 1-4, *faith*, 5, 6, *humility*, 7-10. The preceding parables are found only in St. Luke's Gospel, as is the following exhortation. The word "offences," verse 1, means stumbling-blocks or causes which make a man to fall from the faith.

11. *Christ's Second Coming*. xvii. 20-37. The suddenness of this is foretold by Christ, who says the kingdom cometh not with observation, that is, with outward show. But like the coming of the flood, and the fire that overthrew the cities of the plain, all customs of life shall be going on when the Son of Man cometh. Verse 33 may be paraphrased, Whosoever shall think only of saving or cherishing his earthly life shall lose the heavenly; and whosoever in God's services loses his earthly life shall gain the heavenly one.

The references to the man upon the flat roof of the house coming down by the stairs outside, and to the two women grinding corn by two millstones with a piece of wood thrust into the middle of the upper stone, which is whirled round rapidly from one to the other, are explained by what may be seen frequently in the East now.

In verse 37, the "eagles" spoken of are those of the Roman army—the standards flocking under Titus to besiege the city of Jerusalem.

THE IMPORTUNATE WIDOW. xviii. 1-8. The occasion of the parable and its moral are given in verse 1—the necessity of fervent instant prayer. Compare Luke xi. 5-8. Of course it does not mean that we are to be always physically on our knees, but always living in the spirit of prayer; that is, acknowledging our helplessness, and asking God to strengthen it.

Interpretation. The unrighteous judge represents God; not, however, in the unrighteousness, but in the listening to prayer, with this difference, that as God is righteous, so is His ear the more open and ready to the prayers of His people in this proportion. If our earthly fathers give when we ask, nay, if even our unrighteous judge will open to our knock, so much more will our Heavenly Father give the Holy Spirit to them that ask Him. The helplessness of our general or individual humanity is figured by the widowhood of the suppliant, and Satan our adversary by hers; and moreover, we are God's *elect* crying for help, and not mere strangers, as the widow was to the indifferent judge.

THE PHARISEE AND THE PUBLICAN. xviii. 9-14. The occasion and lesson of this parable, like that of the Importunate Widow (p. 104), are set forth in v. 9. The contrast is between a self-righteous Pharisee and a sin-conscious publican, the one finding no Saviour because he feels the need of none, the other justified in his humility and faith. In this respect the two men contrasted represented not only

the self-righteous and penitent of that day, but of all time; the one standing aloof (with himself) from and pointing with scorn to the other, boasting of that which he has *not*, and of what he *has* done, not merely keeping the letter of the law, while ignoring its spirit, but even fasting twice in the week, whereas he was only required to do so once in the year, at the great day of atonement (Lev. xvi. 29), and giving tithes not merely of his cattle and crops as enjoined, Lev. xxvii. 30, but even of *all* he had, not forgetting "mint, anise, and cummin." The attitude of the publican is that of humility afar off, with eyes down-cast, and smitten breast, and the confession of sin.

13. *Jesus blesses little children.* xviii. 15-17; see Matt. xix. 13-15.

14. *The Rich Young Man and the Parable of the Labourers.* xviii. 18-30; see Matt. xix. 16-30 and xx. 1-16.

15. *Healing of Two Blind Men, near Jericho.* xviii. 35-43 and xix.; see Matt. xx. 29-34.

The visit to Zacchæus. xix. 2-12. This and the succeeding parable are found alone in St. Luke's Gospel.

Zacchæus was a tax collector, near Jericho, and a Jew, as Christ calls him a son of Abraham. He was a superintendent of taxes in Jericho and district, as he is termed "chief among the publicans," and a rich man. He was apparently short of stature, as he climbed up into a sycamore tree; and his zeal in this respect gains him the honour of Christ's company.

THE POUNDS. xix. 11-27. The occasion of this parable is perhaps taken from Archelaus going to Rome to be put into possession of the government of Judea by the Romans, the intention being to correct the false notions of the disciples, who thought Christ was now going into Jerusalem to restore the earthly kingdom to Israel.

Interpretation. By the nobleman the Son of David is represented, his going away prefiguring His ascen-

sion into heaven, leaving His servants, the Apostles and their faithful followers, until His second advent. The citizens primarily meant the Jews, and in the case of Archelaus these actually repudiated the authority of that ruler; and generally all those who reject Christ in His followers are implied. On the return every man shall be rewarded according to his work, and as equal gifts and privileges have been entrusted to each, yet unequal fruit has been brought forth, the reward is measured by the fruit to his means. The judgment of v. 27 primarily refers to the fall of the rebellious Jews on the return of Archelaus, and generally to the fall of the wicked in the judgment day.

The whole parable is seen to be like that of the Talents, Matt. xxv. 14-30, but with these differences:

(1) Time of utterance—the one before, the other after the entry into Jerusalem. (Compare Matt. xxv. 14-30, with Luke xix. 11-27.)

(2) *Place*; the one in the house of Zacchæus (xix. ver. 6), the other on the Mount of Olives (Matt. xxiv. 3).

(3) Here the gifts are equal, in St. Matthew they are unequal, yet a just reward is dealt out in each case.

G. Passion Week.

1. *Christ's Triumphant Entry into Jerusalem.* xix. 29-44; see Matt. xxi. 1-11, 14-17.

2. *The Barren Figtree, and the Temple cleansed.* xix. 45-48; see Matt. xxi. 12-13, 18-19.

3. *Christ's Authority questioned.* xx. 1-8; see Matt. xxi. 23-32.

4. *Parable of the Wicked Husbandmen.* xx. 9-19; see Matt. xxi. 33-44.

5. *The Pharisees, Herodians, Sadducees, and a Lawyer, tempt Christ.* xx. 20-40; see Matt. xxii. 15-40.

Christ questions these: How is Christ the Son of David? xx. 41-44; see Matt. xxii. 41-46.

6. *He Denounces His Enemies.* xx. 45-47; see Matt. xxiii. 1-39.

7. *The Widow's Mite.* xxi. 1-4; see Mark xii. 41-44.

8. *Destruction of Jerusalem Foretold.* xxi. 5-19; see Matt. xxiv. 1-14.

The Signs of this. xxi. 30-36; see Matt. xxiv. 15-42.

9. *The Conspiracy of the Rulers and Treachery of Judas.* xxii. 1-6; see Matt. xxvi. 1-16.

10. *The Passover.* xxii. 17-38; see Matt. xxvi. 17-35.

11. *Gethsemane.* xxii. 39-54; see Matt. xxvi. 29-56.

12. *Trial of Christ.* xxii. 54-71; see Matt. xxvi. 57-68.

13. *Before Pilate.* xxiii. 1-5; see Matt. xxvii. 1-2, 11-14.

14. *Before Herod.* xxiii. 6-12. This is related by St. Luke alone. The Herod mentioned is Herod Antipas, son of Herod the Great, tetrarch of Galilee and Perea, the same who took his half-brother Philip's wife. He was now in Jerusalem to keep the Passover.

15. *The Crucifixion.* xxiii. 26-56; see Matt. xxvii. 31-61.

H. From the Crucifixion to the Ascension.

1. *Christ Appears to the Women, and at Emmaus.* xxiv. 1-49; see Matt. xxviii., and 1 Cor. xv. 5.

2. *The Ascension.* xxiv. 50-53; see Acts i. 9-12.

TABULAR VIEW OF GOSPEL HISTORY.

AS RECORDED BY ST. JOHN

Arranged Chronologically.

SECTION A. Announcement of our Lord's Ministry.

Introduction—Preface.

1. Testimony of John the Baptist to Jesus. i. 6-51.

2. The marriage at Cana. ii. 1-12.

SECTION B. Between the First and Second Passovers.

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2. Christ's discourse with Nicodemus. iii. 1, 21.
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1. Jesus at the Feast of Tabernacles. vii. 11-53, and viii. 1.
2. The woman taken in adultery. viii. 2-11.
3. Christ's testimony of Himself, and escape from the Jews. viii. 12-59.
4. Heals a blind man on the Sabbath. ix, 1-41, and x. 1-21.
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6. Raising of Lazarus. x. 1-46.
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SECTION F. Passion Week.

1. Triumphant entry into Jerusalem. xii. 12-19.
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5. Jesus washes the disciples' feet. xiii. 1-12.
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7. Fall of Peter foretold. xiii. 36-38.
8. Christ's last discourse. xiv. 1-31, xv. 1-27, and xvi. 1-33.

9. Christ's prayer with the disciples. xvii. 1-26.
10. Gethsemane. xviii. 1-12.
11. Trial of Christ. xviii. 13-38.
12. Before Pilate. xviii. 39, 40; xix. 4-16.
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SECTION G. From the Crucifixion to the Ascension.
(40 DAYS).

1. The women at the sepulchre. xxi. 2.
2. Jesus meets them. xx. 3-10.
3. And also Mary Magdalene xx. 11-18.
4. Appears to the disciples, then to Thomas and the rest. xx. 19-29.
5. And to the disciples in Galilee. xxi. 1-24.

St. John's Gospel was probably written at Ephesus a few years before his death, say about 97 A.D.

The *class of Persons* for whom St. John wrote his gospel were the Gentiles who had embraced Christianity; he accordingly explains Jewish terms and customs (telling them that Rabbi means leader, and Messiah, Christ, &c.)

The *particular purpose* aimed at by St. John was the setting forth the true character of the Redeemer, see i. 1-18; xx. 31.

Peculiarities of St. John's Gospel:—

(1) He omits all reference to prediction of the destruction of Jerusalem, as the prophecy was accomplished at the time of the gospel's composition.

(2) He omits most of what the other evangelists fully describe, such as the parables and the sermon on the mount, and describes six miracles only.

(3) He sets forth at large the evidences of Christ's divine power, and the proofs of His deity; and the marks of His tender human nature.

(4) Most of the events of St. John's Gospel took place in Judea.

(5) He relates Christ's presence at *three* at least of the passovers; the other gospels referring only to *one*.

(6) It was the last written.

Life of St. John.—St. John, the youngest of the apostles, was the son of Zebedee, a fisherman of Bethsaida in Galilee, and of Salome; and the brother and fellow apostle of James.

His parents were not absolutely poor, as fish formed an important article of food in the time of Christ in Palestine; and we read of the “hired servants” kept by Zebedee, (Mark i. 20), and of “the mother of Zebedee’s children” being among those who ministered unto Jesus.

St. John was probably a disciple of John the Baptist, if not one of the two sent to enquire of Jesus (John i. 37-41.) He, with Peter and James, was one of the three favourite apostles of Christ permitted to witness,

1. The raising of the daughter of the ruler of the synagogue.

2. The transfiguration. Matt. xvii. 1; Mark v. 37.

3. The agony in the garden of Gethsemane. Matt. xxvi. 37.

But he was likewise the most favoured of these, being “the disciple whom Jesus loved,” and present at his trial and crucifixion, and taking the place of breadwinner to the mother of our Lord after His death (John xix. 26), when Christ said, “Woman, behold thy son; Son, behold thy mother.” After her death he went to Asia Minor, labouring chiefly at Ephesus. He was subsequently banished to the Isle of Patmos, in the Grecian Archipelago, where he wrote the Apocalypse or Revelations. He returned to Ephesus and died aged 100 years, and about A.D. 100.

Among the principal things mentioned by St. John alone are the following:—

1. John the Baptist points out Christ. i. 19-42.
2. The Interview of Philip and Nathaniel. i. 43-51.
3. Turning Water into Wine at Cana. ii. 1-12.
4. Discourse of Christ with Nicodemus. iii. 1-12.
5. Discourse with the Samaritan Woman. iv. 1-30.
6. Christ heals the Nobleman’s Son. iv. 43-54.

7. Christ heals the Impotent Man at the Pool of Bethesda. v. 1-15.
8. Christ proclaims His Divinity. v. 16-47.
9. Jesus—the Bread of Life. vi. 41-59.
10. He heals the Blind Man at the Pool of Siloam. ix. 1-41.
11. He raises Lazarus from the dead. xi. 17-46.
12. His Discourse at the Last Passover. xiii.
13. Christ's Prayer of Intercession. xvii. 1-5.
14. The Piercing of His Side. xix. 33, 34.
15. Christ at the Sea of Tiberias after the Resurrection. xxi. 1-14.
16. His Discourse there with Peter. xxi. 15-23.

A. Announcement of Our Lord's Ministry.

Introduction—Preface. St. John commences his gospel with the same words as the Book of Genesis. He calls Christ the *Word* of God, because the word is that which proceedeth out of the mouth of a man to reveal what is in his heart; and Christ was the means by which the love of the Father is manifested to man.

1. *Testimony of John the Baptist to Jesus.* 6-51. John calls Christ the Light, as opposed to the Prince of Darkness, namely, Satan.

Since God is light,
And never but in unapproached light
Dwelt from eternity.—*Milton.*

In verse 11 the word *own* in the original has two different forms—"He came into His *own* land, but His *own* people received Him not."

Verse 16 may be paraphrased, "We have all received of his fulness and abundance of grace."

From this chapter we read that the one who first recognised the Messiah in Christ after St. John's noble and self-denying confession of Him, was Andrew; and that he was the means of bringing his elder brother Peter to Christ. In a similar manner Philip introduces Nathanael, who is very prompt to recognise "the Son of God—the King of Israel."

It will be noted that St. John passes over the early

life of Christ already described, and takes up the life of Christ from the commencement of His ministry. Moreover, in setting forth the character and divinity of Christ in this first chapter, he aims a deadly blow at the Gnostic heresies then prevalent. In doing so he uses the phrases of these followers of Cerinthus, who taught,—

1. That God dwelt with *Æons* or chief spirits, among the highest of whom was one *Life*, and the other *Light* (see ver. 5-9).

2. That God generated the only begotten Son, who begat the Word (see ver. 1).

3. That Demiurgus, an inferior spirit, created the visible world out of eternal matter (see ver. 3).

4. That Jesus was a mere man, upon whom at His baptism the *Æon* Christ descended like a dove; and that this *Æon* left Him at His passion (see ver. 34).

5. That Jesus Christ would reign 1000 years, and His disciples would enjoy all earthly delights.

2. *The Marriage at Cana.* ii. 1, 2. This is alone recorded by St. John. In this first miracle of Christ we see our Saviour's sympathy with the innocent pleasures of man. He was no ascetic, though His enemies took advantage of Him to say He was "a gluttonous man and a winebibber."

In verse 4, "woman" is not used disrespectfully, but is the usual term of address to females of all ranks in the East. In the same manner "What have I to do with thee"—in the original "What to me and to thee *is there*?" = My time for interference is not yet come. The "waterpots" referred to in verse 6 were for the superstitious ablutions and purifications of the Jews. See Mark vii. 2; Luke xi. 39. By the term "governor of the feast," ver. 8, is meant a friend of the giver of the feast, appointed by him to act in his behalf as master of the ceremonies, to attend to the wants and wishes of the guests.

B. Between the First and Second Passovers.

1. *Expulsion of Traders from the Temple.* ii. 13-25. This is recorded by St. John only.

The oxen and sheep and doves referred to were provided for those about to sacrifice these. The money-changers provided half-shekels for those who came to pay this as a regular tax into the treasury. Ex. xxx. 13; see Matt. xxi. 12.

When questioned, Christ gave the sign of the Resurrection as the test of His authority, and this was brought against Him at His trial, Matt. xxvii. 63.

The *Temple* to which the Jews referred was that of Herod. Solomon's Temple had been destroyed by fire by Nebuchadnezzar, and had been succeeded by Zerubbabel's after lasting only about 400 years. This was dedicated 73 years after the destruction of the previous one. Before the time of Herod the Great this had been partly made into a fortress, until that monarch either partially or wholly rebuilt it, as we learn from Josephus, but on the same site, of the same shape, size, and arrangement, as its predecessor. Begun by Herod about B.C. 18, it was not completed till 28 years after his death, whereas Zerubbabel's had only taken 20, and Solomon's 7 years to build.

2. *Christ's Discourse with Nicodemus.* iii. 1-21. *Nicodemus* was a ruler of the Jews, a Pharisee, and a teacher of Israel, who visited Christ by night secretly for fear. His timidity on this occasion was repeated when he interposed against his colleagues. vii. 50. He brought spices and perfumes for anointing the body of Christ. xix. 39. He is said to have become a devoted Christian, and to have been protected by his kinsman Gamaliel, having been baptized by Peter and John.

In verse 13, "no man hath ascended into heaven," it is meant, so as to return bringing information concerning heavenly things, such as Christ brought to man.

3. *Further Testimony of John the Baptist.* iii. 22-36.

This also is recorded by St. John alone, and is the sequel to what John had already said. i. 15-31.

4. *Christ returns to Galilee after John's Imprisonment*, iv. 1-3; see Matt. iv. 12.

5. *Discourse with a Samaritan Woman*. iv. 4-42. This is related by St. John alone.

On the way from Galilee to Judea, from north to south, we must needs pass through Samaria. The Samaritans were a mixed race, partly descended from the ten tribes, partly from the people of Assyria, who had been placed there at the time of the captivity of Israel. They, however, all claimed to be descended from Jacob.

The city of Sychar, ancient Sichem and Shechem, the modern Nablous, lies in the valley between Ebal and Gerizim, see fig. in Geographical Index, New Testament. In the neighbourhood was the plot of ground which Jacob on his death-bed gave to Joseph, saying, "Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Gen. xlviii. 22, and xxxiii. 19.

"And Jacob's well was there." This is still seen at the entrance to the valley of Shechem, and near what is said to be the tomb of Joseph. It is probably the same as first dug by Jacob, and is about 75 ft. deep, and $7\frac{1}{2}$ ft. in diameter. It was once covered by a chapel. It is dry in summer time now. Here Christ sat while the disciples went up the valley to the city Sychar, and down the valley came the woman, as so frequently in the East, to draw water.

The cause of the enmity of the Jews and Samaritans was the attempt made by the latter to prevent the rebuilding of Jerusalem; while John Hyrcanus destroyed the city of Samaria, and the rival Temple on Mount Gerizim. This temple is referred to by the woman in verse 20, but Christ shews the spirituality of His Gospel.

We read that Christ had seated Himself upon the

well because He was weary; yet so intent was He in taking advantage of the occasion that He did not partake of food—His meat being to do the will of God.

6. *Christ teaches in Galilee.* iv. 43-45; see Matt. iv. 17.

7. *He heals the Nobleman's Son at Capernaum.* iv. 46-54. This was done by Christ's word at Cana, though the sick son was at Capernaum, and is the second miracle of Christ, St. John being the only one who records it.

The great anxiety of the father is touchingly portrayed in his agonized cry, "Sir, come down, ere my child die." This miracle illustrates Christ's teaching in the Sermon on the Mount, "Blessed are the poor"—not the merely pecuniarily poor, this man was a nobleman; but the *poor in spirit*, i.e., those who feel their spiritual poverty.

C. Between the Second and Third Passovers.

1. *The Pool of Bethesda.* v. 1-47. The incidents here related are given alone by St. John. The pool was near the sheep gate or sheep market, and probably at no great distance from *both* of them at Jerusalem. It had a colonnade supported by pillars, with arches, "five porches," between. Eusebius mentions two pools, one smaller than the other; that which remains to this day is the larger one, and probably not the one referred to in the text.

This miracle was wrought on the Sabbath day, and though the Jews would help out of a pit dumb cattle on this day, they were furious that this man, impotent 38 years, had been healed.

On this occasion Christ proclaims His divinity.

2. *Feeding the Five Thousand.* vi. 1-14; see Matt. xiv. 13-21.

3. *Jesus walks on the Sea.* vi. 15-21; see Matt. xiv. 22-36.

4. *His Discourse at Capernaum.* vi. 22-71. This is recorded by St. John alone. The discourse was

occasioned by the recent miracle of feeding the five thousand, and in it Christ shews that the manna of the desert was a type of Himself as the Bread of Life; and that it was God's will that all should come to Him for this living bread. But the hearers found fault, first, because of His lowly origin, "The son of Joseph, whose father and mother we know;" and secondly, because they took His words in their literal sense, so that they had no meaning to them, wherefore many turned from Him. But Peter saw in Him the "Christ, the Son of the living God."

D. Between the Third Passover and the Feast of Tabernacles.

Jesus stays in Galilee. vii. 2-10; see Luke ix. 57-62.

E. Between the Feast of Tabernacles and Six Days before the Passover.

1. *Jesus at the Feast of Tabernacles.* xii. 11-53. This is related only by St. John. When the Jews found fault with Him as just before, because of His humble origin, "How knoweth this man learning, having never learned?" ver. 15, Christ shewed them His doctrine was of God. He also pointed out that the secret of their animosity was His having made a man whole on the Sabbath day (see v. 8, 9, 16), forgetting that "a man on the Sabbath day may receive circumcision without breaking the law of Moses" (marginal reading for "that the law of Moses should not be broken"). The Pharisees, however, sought to lay hold of Him because He claimed to be sent from God, but were restrained, while many of the *people* believed in Him.

In verse 35, "the dispersed among the Gentiles" (Greeks) refers to the Jews descended from those left in Assyria after the return from the captivity, and to all those scattered over Pontus, &c.; see Acts ii. The same term is used in Is. xi. 12; James i.; 1 Pet. i. 1. On the last great day of the Feast of Tabernacles it was customary to pour from a golden pitcher

of the waters of the "Pool of Siloam" over the sacrifices, in memory of the water from the rock of Rephidim, and it is probable that Christ pointed to this water so being poured when He cried, "If any thirst, let him come unto Me and drink."

Note the timid policy of Nicodemus and its reward, 51-52.

2. *The woman taken in adultery.* viii. 2-11. This is found only in St. John's Gospel. According to Lev. xx. 10, and Deut. xxii. 22, the sin of adultery was punished by stoning, both parties, and the witnesses against the sinners, as in the case of St. Stephen, cast the first stone, Deut. xvii. 7. Christ knowing that they had brought this woman to Him in order to tempt Him to ignore the law of Moses, in mercy to the sinner, and not because they hated the sin, since they were likewise guilty, told them to act out the law if their conscience permitted them. The shaft went home,—all slunk away conscience stricken. But though merciful to the sinner, Christ condemned the sin, bidding the woman sin no more. The penalty enjoined by Moses was seldom or never inflicted for a long time before Christ.

3. *Christ's testimony of Himself and escape from the Jews.* viii. 12-59. While Christ was in the Temple He proclaimed Himself as the Light of the World, His testimony being strengthened by that of the Father, who said at His baptism, "This is My beloved Son," Matt. iii. 17, and again at the transfiguration, Matt. xvii. 5.

The Jews take offence at Christ speaking of making them *free*, and take refuge in being the seed of Abraham, and declare they always had been free. But Christ shewed them they were slaves of sin and only outwardly the children of Abraham, but really the children of the devil, 41, 44. He also pointed out that Abraham, by faith, saw the dawn of the gospel-day (see Heb. xi. 13), but that Jesus as the everlasting *I am* was before Abraham. This the Jews

resent as blasphemy, but Christ delivers Himself out of their hand.

4. *Christ heals a blind man on the Sabbath.* ix. 1-41, and xi. 21. This miracle is recorded by St. John only. The disciples think that the blindness from birth of the man healed was a punishment for the sin of the man or his parents. This notion Christ corrected when speaking of the Galileans, whose blood Pilate mingled with their sacrifices, and also with respect to those upon whom the Tower of Siloam fell. Disease and death are a punishment for sin in the abstract, but not always in the concrete individual. Christ in this case uses *means* to effect a cure, anointing the eyes of the blind with clay, but still using miraculous power: so God works by means ordinarily in nature, always, however, displaying Divine power. In other instances both Christ and God work without outward means by miracles direct.

This miracle aroused as much animosity as that on the impotent man at the Pool of Bethesda had done among the Pharisees. The faith and simplicity of the man healed convict the fault finders, but they wreak their baffled vengeance on him by excommunicating him from their synagogue. Having shewn the Pharisees that they were hirelings, Christ graciously reveals Himself as the True Shepherd, willing to lay down His life for the lost sheep of the house of Israel.

5. *Christ at the Feast of Dedication.* x. 22-42. The Dedication Feast was initiated to celebrate the purification of the Temple from the desecration of the Syrians, when Judas Maccabæus drove those tyrants out of Palestine, B.C. 164., see 1 Macc. iv. 52-59. It was a joyful occasion and lasted eight days, being celebrated, like that of the Tabernacles, by singing and swinging of branches of trees.

Christ having declared His divinity awoke the malice of the Pharisees, who attempted to stone Him for blasphemy, though they had recently seen His

miraculous power exerted on the blind man to prove good His claim to the Godhead.

6. *Raising of Lazarus.* xi. 1-46. This is recorded by St. John alone. *Lazarus* was probably, from the order of the names of himself and his sisters, the younger brother. From the narrative it would appear he was wealthy and of good position. Bethany and its neighbourhood were frequently resorted to by Christ as a retreat from the labours of Jerusalem. xviii. 2., Luke xxi. 37, xxii. 39. Mark the gradual way in which Christ prepares the sisters for the worst:—

“This sickness is not unto death.”

“Our friend *Lazarus* sleepeth.”

“*Lazarus* is dead.”

We hear nothing more of *Lazarus* after the feast related in xii. 1-11. He suddenly appears and disappears in the Gospel history.

Caiaphas counsels concerning Christ. xi. 47-54. This is mentioned by St. John alone.

Caiaphas was High Priest of the Jews under Tiberius. Matt. xxvii. 3-57; John xviii. 13, 14, 24, 28; Acts iv. 6. He was son-in-law to Annas, and was appointed to his office by the Roman “Governor” or Procurator, V. Gratus.

The council held was the Sanhedrim (see trial of Stephen, Acts vii.), and the words of *Caiaphas* were prophetic, though he did not understand their application.

7. *Christ retires from Jerusalem.* xi. 53-54. The Jews, after the Council just held, seek the life of Christ, who accordingly retires into the desert to Ephraim, which is probably identical with Ophrah, 4 miles east of Bethel, and 16 from Jerusalem.

8. *Jesus at Bethany.* xi. 55-57; xii. 1-9. This is again recorded only in St. John.

The character of Judas Iscariot, ver. 6, 7, is the key to his treachery. He perished as Balaam had done before him, selling his soul for gain of reward.

F. Passion Week.

1. *Triumphant Entry into Jerusalem.* xii. 12-19; see Matt. xxi. 1-11, 14-17; Mark xi. 1-11; Luke xix. 29-44.

2. *The Greeks desire to see Jesus.* xii. 20-36. This circumstance is narrated by St. John alone. By the Greeks Gentile believers in Judaism are meant, and these came to Jerusalem for the approaching feast of the Passover. They are introduced to Andrew by Philip, and this is one of the few occasions in which St. Philip is mentioned in the New Testament.

After this Christ is glorified, and foretells His crucifixion.

3. *Unbelief.* xii. 37-50. These reflections of Christ on the unbelief of the Jews are alone recorded by St. John. In this unbelief Christ saw the accomplishment of the liii. chapter of Isaiah, foretelling the character, office, death, and burial of Himself. The second reference to Isaiah is vi. 9, 10, and vi. 1-5.

4. *Jesus at Bethany.* xii. 2-8; see Matt. xxvi. 1-16.

5. *Jesus washes the Disciples' Feet.* xiii. 1-12. This is alone mentioned by St. John. This was a practical illustration of the teaching of Christ's whole life and example—love of the brethren and humility.

Our Saviour's public ministry was now accomplished, and He gathers round Himself the chosen band of followers who had left all and followed Him. The meal referred to here was the Passover, after which Christ instituted the Lord's Supper.

"*If I wash thee not.*" 8. This was putting the outward visible sign for the inward spiritual grace. The putting away the filth of the flesh was symbolical of the washing the soul of Peter and the rest, and so from Peter's answer he understood it.

"*A sop.*" 26. This was a portion of the unleavened bread eaten at the Passover, dipped in the sauce, and a common token of friendship; and as such was the last offer of mercy to the traitor Judas. "How very near to Jesus was Judas on this occasion. But in a

short while after, by what a wide gulf did glory separate Jesus from Judas, and destruction separate Judas from Jesus." *Bengel.*

6. *Judas Iscariot, the Traitor.* xiii. 21-35; see Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23.

7. *Fall of Peter foretold.* xiii. 36-38; see Matt. xxvi. 31-35, Mark xiv. 27-31, Luke xxii. 31-38.

8. *Christ's Last Discourses.* xiv., xv., xvi. These are alone recorded by St. John.

xiv. "*Let not your heart be troubled.*" 1. The disciples knew that this was Christ's farewell address, and Christ seeks to reassure them by pointing out His work for them.

"*Many mansions,*" that is, the earth is one of God's mansions, the heaven is another; here is separation, there we shall be together for ever.

"*I am the way, the truth, and the life.*" 6. This is a complete answer to Thomas.

"*Greater works.*" 12. See the results of Peter's preaching on the day of Pentecost, when 3000 were added to the Lord. Acts ii. 41.

"*Comforter.*" 16. This word is used by St. John alone in the New Testament.

"*Comfortless.*" 18. This would be better rendered *orphans.*

"*Peace, peace I leave with you.*" 27. The common salutation among the Jews was Shalom, Shalom! Peace, peace. This the Jews merely wished, and in many cases used the word only as an empty form; but Christ *gives* peace, and *leaves* it as a gift.

"*Hath nothing in me.*" 30. At the beginning of His ministry Christ had resisted the temptations of the devil, at the close of it He knew He should destroy death, and him that had the power of it.

xv. Under the similitude of a vine Christ portrays the close union between Him and the Church. This is a favourite figure in the Scriptures. See 1 Kings iv. 25, Ps. cxxviii. 3, Is. v. 2-4, Hos. x. 1, Jer. ii. 21. Christ shews that He is the only source

of life to the church. *Without* me, ver. 5, that is, severed as a branch from me as the vine, ye can do nothing.

He also inculcates the same love towards one another that He has shewn for them, and of which He was just about to afford the crowning example; leaving the new commandment, "Love one another, as I have loved you." 12.

He also foretells like sufferings to them from the world as those He should undergo, but renews the promise of the Comforter.

xvi. "*Offended.*" 1. These things have I foretold you that ye might be forearmed. The disciples now knew that sufferings awaited them, and that the Comforter would be sufficient for them; they ought not then to *stumble*.

"*God's service.*" Mistaken religious zeal was present with all the spite and rancour of the Jews against Christ, and St. Paul in the various synagogues, and against the early Christian Church at Jerusalem at the time of the persecution of Stephen.

"*I will see you again.*" This primarily referred to His appearances after the resurrection, when their sorrow was turned into joy; but it mainly pointed to the glorious appearing of the Lord and Saviour Jesus Christ at His second Advent—an event ever to be kept in view by the church as full of comfort.

9. *Christ's Prayer with the Disciples.* xvii. 1-26. This is narrated by this Evangelist only.

This solemn act of prayer is very touching. "Words full of heavenly thought flowed from His lips; all that His heart, which glowed with love, had yet to say to His friends, was compressed into this short season;" and like the High Priest He passes into the Holy of Holies, into God's especial presence, to utter forth a prayer which, "plain and artless as it sounds, is so deep and rich and wide, that no one can find its bottom or extent." *Luther.*

"*I have finished.*" As Christ knew every item of

the future sufferings He was to undergo from the beginning, He was enabled to say by anticipation what He repeated on the cross—It is finished.

10. *Gethsemane.* xviii. 1-12; see Matt. xxvi. 30-56, Mark xiv. 26-52; Luke xxii. 39-53.

11. *Trial of Christ.* xviii. 13-38, xix. 4-16; see Matt. xxvi. 57-xxvii. 14; Mark xiv. 53-xv. 5; Luke xxii. 47-xxiii. 5.

12. *The Crucifixion.* xix. 18-42; see Matt. xxvii. 31-61, Mark xv. 20-47, Luke xxiii. 26-56.

G. From the Crucifixion to the Ascension.

1. *The Women at the Sepulchre.* xxi. 2; see Matt. xxviii. 1, Mark xvi. 2-4, Luke xxiv. 1-3.

2. *Jesus meets the Women.* xx. 3-10; see Luke xxiv. 12.

3. *He meets Mary Magdalene.* xx. 11-18; see Mark xvi. 9-11.

4. *Christ appears to the Disciples, then to Thomas, and the rest.* xx. 19-29; see Mark xvi. 14-18, Luke xxiv. 36-49, and 1 Cor. xv. 5.

The appearance to Thomas is recorded alone by St. John.

5. *Christ appears to the Disciples in Galilee.* xxi. 1-24; see Matt. xxviii. 16.

In this chapter Christ foretells the long life of John and the death of Peter. "Verily, verily, I say unto thee," &c. 18. This was fulfilled when Peter was girded to the cross, and carried to death.

Owing to the 22nd verse, the early Church thought that John would survive till the second Advent of Christ. Some think that the coming of Christ here referred to was the "Day of the Lord," at the destruction of Jerusalem.

SKETCH OF EVENTS TO THE DESTRUCTION
OF JERUSALEM.

The violent priests encouraged the Jewish population in tumults against the Roman power, and incited them to persecute the Christians: and they were helped by numerous impostors and false Christs, who stirred up the people to revolt. In addition, there being no social security, bands of robbers sprung up in all parts, to oppress the weak. The long smothered hatred of the Jews against their conquerors at length burst forth, during the rule of Gessius Florus. The people took the Romans at first by surprise, and captured Jerusalem and other strongholds from them. Upon this, Cestius Gallus, Prefect of Syria, besieged Jerusalem, but raised the siege again, giving the Christians (Matt. xxiv. 15, 16) and the more far-seeing Jews an opportunity of escape from the aroused Roman power. The Emperor then sent Vespasian into Syria, who with his army besieged Jotapata, under Josephus, in Galilee, and put the garrisons of the captured places to the sword. That general, however, went to Rome, leaving his son, Titus, to besiege Jerusalem, A.D. 70. Here horrible sufferings ensued. It was the time of the Passover, and above two millions of people were in the city. Jerusalem was strongly fortified by nature and art, and well supplied with provisions; but within, murder, factions, rapine, burning and pillage of houses, &c., were the order of the day. Piece by piece the Romans captured the outlying and lower parts of the city, cut off all supplies, and at length captured the whole, even the temple itself, which had been turned into a fortress. This was ordered to be spared by Titus, but a soldier set it on fire in the confusion, and 6000 persons perished in its ruins.

In the war altogether one and a half million Jews perished. In the awful siege of Jerusalem alone 600,000 persons died within the walls. Thousands of

Jews were sold as slaves, till the market was so glutted with them that no purchasers could be found.

Thus were fulfilled literally the prophecies of the Messiah, Matt xxiv., Mark xiii., Luke xx. 9-18, xxi., xxiii. 27-31; as well as those of the Old Testament relating to the destruction of Jerusalem, and the overthrow of the Jewish nation.

“And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.” Lev. xxvi. 31, 32, 33.

“And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.” Deut. xxviii. 37.

“And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil

toward the husband of her bosom, and toward her son, and toward her daughter." Deut. xxviii. 52-56.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee." Is. xxix. 3.

"In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations." Ezek. vi. 6, 8, 9.

"Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high place or a forest." Jer. xxvi. 18.

"Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest." Micah iii. 12.

The Jews are, even now, not only the guardians of the Scriptures which compose the Old Testament, but the living witnesses of the truth of a great number of prophecies which, from the first period of their history, revealed the destiny which awaited them down to the remotest ages. The Jews and heathen historians described in detail all the calamities which have fallen on them, when all their cities were plundered, when Jerusalem itself, in the 70th year of

the Christian era, was overturned from top to bottom and those who remained of the Jewish race driven from Judea, from that country which their ancestors had possessed during fifteen hundred years before without interruption. They were dispersed throughout all the world. A brief account of the unheard of evils that they should suffer then would serve to connect the first part of their history with that of the unprecedented fate which they had suffered in the following ages, and to show how the prophecies which regarded the ruin of Jerusalem were neither less precise nor less circumstantiated, and were as literally accomplished as those in which one can read the events of their modern history.

The Israelites had been chosen to be a people apart from other nations. The worship of the only true God was preserved amongst them, whilst idolatry and polytheism reigned among all the other nations. But the Father of the universe pays no respect to persons. A Divine law was given to the descendants of Abraham; the blessings and cursings were announced to them, for them and for their posterity from age to age, according as they should observe the commandments of the Lord, or that they should refuse to hearken to his voice, and to conform to all that he had prescribed for them. Their history and their preservation as a people are, then, a body of annals, and a special manifestation of the dispensations of Providence.

To read of the misfortunes of the Jews is to review the long and terrible series of the judgments of God, and to put them parallel with the prophecies is to convince oneself of the truth of His Word.

During the long sojourn which they made in the land of Canaan, they had the alternatives of prosperity and triumph, of oppression and misery, according as they preserved or lost the benedictions which had been promised them. But the chastisement which struck them ought to augment progressively with

their sins; and the inhabitants of Jerusalem had fallen into so horrible a shipwreck of principles at the deplorable era of their calamities, that Josephus, their grand historian and the most clever of their generals in their wars with the Romans, has not feared to say that, if these calamities had been retarded, this criminal city would undoubtedly have been swallowed up in an earthquake, or submerged, or, like Sodom, burnt by fire from heaven.

The instruments have never failed in the execution of the designs of God, nor witnesses to confirm His Word, and to attest to the entire accomplishments of His views. History offers nothing to be compared to the siege and destruction of Jerusalem, nor to the evils that befell its inhabitants by their barbarity and their obstinacy. There is no other town or country to be found there, the misery, the devastation, and the ruin of which one possesses so clear and authentic an account. Josephus, a Jew himself, was an ocular witness of the facts which he relates, which furnish the most complete proof, not only of the truth of those prophecies which had predicted Moses and the Prophets, but even of all that Jesus Christ, to the great astonishment of His disciples, had revealed concerning the approach of the hour fatal to Jerusalem.

PART II.

ACTS OF THE APOSTLES.

All antiquity is unanimous in ascribing this book to St. Luke as its author. (1). It is repeatedly mentioned and quoted by the early Christian writers, and without a dissenting voice is mentioned as the work of Luke. (2). The same thing is clear from the book itself ;

(a) It professes to have been written by the same person who wrote the Gospel of St. Luke (i. 1) : "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach."

(b) It was addressed to the *same person* (i. 1 ; and St. Luke i. 3).

(c) It bears manifest marks of being from the same pen.

(d) The history is taken up at the point where the Gospel left it (i. 1, 2 ; St. Luke xxiv. 53).—*Barnes*.

This book is chiefly divided into two sections :

I. "Ye shall be witnesses unto me in Jerusalem, and in all Judea ; II. And in Samaria, and unto the uttermost parts of the earth."

"In these words we have in fact a brief *table of contents* of the whole book. The testimony on *Jerusalem* occupies the history as far as the end of chap. vii. In chap. viii. it spreads to all *Judea* and *Samaria* ; in chap. ix. we have the preparation, by the conversion of the Apostle of the Gentiles, for its being carried abroad over *all the world* ; and the rest of the book is occupied with this extension. In chap. xi. we pass from Jerusalem to Antioch ; thence over Asia Minor, and on to Greece ; thence finally to the world's great capital, Rome."—*Alford*.

(1) St. Peter's evangelizing Palestine. i.-xii.

After an *introduction*, which connects the Acts with the Gospels, relating the ascension, and the election of Matthias, we have described—

(a) The outpouring of the Holy Ghost at Pentecost and its consequences.

(b) The progress, organization, and persecutions of the Church at Jerusalem. iii.-vi.

(c) The persecution about Stephen; dispersion of the Church; and spread of the gospel into Samaria. vii.-viii.

(d) The conversion of Saul. ix.

(e) The first fruits of the Gentiles gathered in. x., xi.

(f) Martyrdom of James and imprisonment of Peter. xii.

(2) St. Paul's missions to the heathen. xiii., xxviii.

The missionary enterprises, chiefly from Antioch as a centre, comprising—

(a) Paul and Barnabas' first journey to Cyprus and Asia Minor. xiii., xiv.

(b) The Council of Jerusalem freeing Gentile converts from Judaism. xv.

(c) Paul's second journey; through Syria, Asia Minor, Macedonia, Thrace and Greece, Ephesus, Jerusalem, and Antioch. xv. 36; xviii. 22.

(d) Paul's third journey; to Galatia, Phrygia, Ephesus, Macedonia, Greece, Cæsarea, and Jerusalem. xv. 23; xxi. 16.

(e) Paul's defence at Jerusalem, and at Cæsarea, before Felix, Festus, and Agrippa. xxiv.-xxvi.

(f) His voyage, shipwreck, and arrival at Rome. xxvii., xxviii.

Three *states of the Church* in these two divisions are described.

(1) The *Jewish*. i.—ii. 18.

(2) The *Transition* period, in which Gentile converts are becoming numerous. ii. 19; xv.

(3) The *Gentile* element largely predominating. xvi., xxviii.

Among the most important contemporary events connected with the labours of St. Peter and St. Paul, omitted in the history of the Acts, are :

(a) The history of the Church at Jerusalem, after St. Peter's deliverance from prison.

(b) The introduction of the Gospel into Rome; and

(c) The personal perils of Paul referred to by himself. 2 Cor. ii. 25.

St. Luke writes in the Acts a continuation of his Gospel, with which he connects his later work by an opening preface, as well as by taking the history up at the exact point at which he had left it in the Gospel. The Gospel of St. Luke narrates what Jesus *began*, and the Acts of the Apostles what he *continued* to do and teach (*Alford*); so that the book is rather the second part of the Gospel than the Acts of the Apostles.

He was a personal witness of many of the events described, probably joining St. Paul at Troas (xvi. 11); remained at Philippi two years, leaving it with St. Paul on his second visit, going with him to Jerusalem and Rome, and being present with St. Paul in both his imprisonments in the imperial city (Col. iv. 14; Philemon 24; 2 Tim. iv. 11); but probably quitting Rome between the two intervals, as he is not mentioned by St. Paul in his epistle to the Philippians, written at Rome, soon after the mention of him in the Colossians.

Moreover, St. Luke ends the book as if he was then at a distance from the Apostle, probably at Antioch (Birks), and about A.D. 63.

The following remarks will shew the character of the book :—

(1) *It reveals the divine nature and offices of Christ.*

(a) Prayer is raised to him by St. Stephen. vii. 59.

"And they stoned Stephen, invoking and saying—
(*marg. reading*), Lord Jesus receive my spirit."

"Whosoever shall call on the name of the Lord shall be saved." ii. 21. "He is Lord of all." x. 36. "Remember the words of the *Lord Jesus*." xx. 35.

(2) *It reveals the divine nature and offices of the Holy Ghost.*

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost; thou hast lied unto God." v. 3-5.

In fact the Gospels chiefly record the work of the Son, and the Acts that of the Spirit.

(3) *It reveals the character of the Primitive Christian Church, shewing their observance of the Sabbath, their instruction by the Apostles, &c.*

(4) *It reveals the growing opposition of the world to the new faith*

(a) *Of Judaism, the Gospel being said to be "contrary to the Law."*

(b) *Of Heathendom as being disloyal to Cæsar.*

"These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." xvii. 7-9. "These men having turned the world upside down."

(a) *To the Jews the Acts reveals the fact that preaching was a stumbling block, as it put faith in place of ceremonial works.*

(b) *To the Greeks it was foolishness. "And when they (the Athenians) heard of the resurrection of the dead, some mocked." Acts xvii. 32.*

(c) *To the Romans it was offensive as requiring not "gods many," but One Lord, one baptism, one faith.*

Chronology of the Acts (from Birks' Horæ Evangelicæ).

A.D. 30. The Crucifixion.

" 36. Death of Stephen.

" 37. Conversion of St. Paul.

" 40. Paul's first visit to Jerusalem. ix. 26.

" 41. Paul goes to Tarsus.

" 43. Stays at Antioch a year. xi. 26.

" 44. Paul's second visit to Jerusalem. xi. 30.

" 45. Paul's first missionary journey. xiii. 14.

- A.D. 50. Paul's third visit to Jerusalem. xv. 2.
 „ 51. Paul's second missionary journey.
 „ 52. Paul at Corinth. xviii. 11.
 „ 54. Paul's fourth visit to Jerusalem. xviii. 32.
 „ 55. Paul stays $2\frac{1}{4}$ years at Ephesus. xix. 8-10.
 „ 57. Paul's visit to Greece. xx. 3.
 „ 58. Paul's fifth visit to Jerusalem. xxiv. 27.
 „ 61. Visit to Rome.

THE ACTS OF THE APOSTLES.

INTRODUCTION, AND ELECTION OF MATTHIAS.—I.

INTRODUCTION.—St. Luke resumes in the book of the Acts of the Apostles the history of the early Christian Church from that point at which he left it at the conclusion of his gospel. Though this book is called the Acts of the Apostles, it does not contain all the acts of all the Apostles, any more than the gospels contain all that Jesus began both to do and to teach; in fact, almost the only acts referred to are those of St. Peter and St. Paul, and many of the doings of even these, which are referred to in the epistles or letters of these Apostles, are not spoken of here. The greater portion of this book is devoted to the doings of (1) St. Peter in labouring to establish the church in Palestine, he being the apostle of the Jews; and (2) to the description of the labours of St. Paul in founding the church outside Palestine by means of his “journeys,” St. Paul being the apostle of the Gentiles.

In other words, the book is divided into four parts, as follows:—

(1) INTRODUCTION, connecting this book with St. Luke's Gospel, and describing the election of St. Matthias to the place of Judas.

(2) THE SPREAD OF THE CHURCH IN PALESTINE.

(3) THE SPREAD OF THE CHURCH OUTSIDE PALESTINE.

(4) THE IMPRISONMENT, DEFENCE, SHIPWRECK, AND ESCAPE OF ST. PAUL.

This book is the link between the introduction of Christianity by its divine founder, as related in the gospels, and the establishment of the church, as recorded in the epistles; and many of the events described in it came under the actual notice of the writer, as is proved by his use of the pronoun *we* after chap. xvi. 11.

St. Luke connects our Saviour with His apostles by describing in his book the ascension of our Lord into heaven; i. 4-12.

The witnesses of this last act of Christ on earth then returned unto Jerusalem from Mount Olivet; and when they were come in they went up into an upper room, where the Apostles, and the women, and Mary the mother of Jesus, and His brethren, in all about one hundred and twenty souls, met, as the first Christian church, with one accord, in prayer and supplication.

And on one of those days Peter stood up in the midst of these disciples, and told them that the scripture must be fulfilled, which the Holy Ghost, by the mouth of David, in the xli. Psalm, spake before concerning Judas, which was guide to them that took Jesus.

"Yea, my own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Ps. xli. 9.) Now Judas was numbered with the apostles, and had obtained part of their ministry or service of the gospel. But David had foreseen the end of this man, and had written, in his Psalms, "Let another take his office" (Ps. lix. 8.) "Wherefore," said St. Peter, "one of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must be ordained to be a witness along with us of His resurrection."

This last test—the fact of being a witness of the resurrection of Christ, which was the great proof of

our Saviour's divinity—was made necessary to every one of the Apostles ; for if Christ be not raised from the dead we are yet in our sins, and Jesus is not the victor over Death and Hell.

So the Apostles appointed or selected two, of whom Matthias was one, and prayed and said : "Thou, Lord, which knowest the hearts of all men, show which of these two Thou hast chosen, that he may take part of this ministry and apostleship from which Judas by transgression fell." And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the Eleven Apostles. i. 12-26.

And now the history of the early church in Palestine commences.

THE DAY OF PENTECOST AND ITS CONSEQUENCES.—II.

The three great feasts of the Jews were—

- (1) The Feast of the Passover ;
- (2) The "Feast of Weeks," or the "Feast of Harvest," called here the *Pentecost*, or *Fiftieth* day after the Passover ; and
- (3) The Feast of Tabernacles.

Pentecost.—As the Passover was associated with the commencement, so this was commemorative of the completion of the harvest. It was kept on the 6th of the month Nisan, or the fiftieth day from the second day of the Passover, at the end of the seven weeks of harvest, whence its title of the Feast of Weeks. The special offering of the first of the fifty days was the first sheaf of the barley harvest ; that of the fiftieth day was the leavened loaves first made from the corn of the wheat harvest. All the nation had to keep the feast, and it was concluded in a single day. See Ex. xxiii., 16 ; Lev. xxiii., 15 ; Num. xxviii., 21. It is supposed the feast coincided in the time of its first institution with the giving of the Law on Mount Sinai. If so, the Gospel Dispen-

sation in the gift of the Holy Ghost was made perfect on the very day of the consummation of the Law.

At the commencement of the early Christian church there were two things necessary to establish the new faith :—

- (1) The gift of miracles, to awaken men's attention, and to be the proof of divine origin.
- (2) The gift of tongues, so that "all nations" might hear, in their own language, the wonderful works of God.

At a later date, as God never wastes power, He would condescend to use natural means, and men, by force of study, would acquire the different languages in which the gospel should be preached.

This gift had been promised by Jesus Christ before His departure, He having told His disciples to wait in Jerusalem for the "promise of the Father, which," said He, "ye have heard of me."

And when the day of Pentecost arrived, the Apostles were all with one accord in one place in Jerusalem, awaiting the coming of the Holy Ghost, which was to endue them with power from on high. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there were seen, as it were, tongues of fire, or pointed flames, distributing themselves, and sitting one on each of those assembled there. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance or power to speak.

Now there were dwelling at Jerusalem on that day Jews, devout or holy men, out of every nation. So when this voice sounded abroad, the multitude came together, and were troubled in mind because that every man heard them speak in his own language. But others said, "These men are full of new wine;" for these mocked and doubted.

But Peter, foremost here as before, stood up and said :—

"These are not drunken, but this is that which was spoken by the prophet Joel: 'And it shall come to pass, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.'"

"Ye men of Israel, hear these words: Ye have taken, and by the hands of the Gentiles have crucified and slain Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. But God hath raised Him up, having loosed the pains of death, because it was not possible that Christ should be held by death, as David said, 'Thou wilt not leave His soul in hell, neither wilt thou suffer thine Holy One to see corruption' (Ps. xvi. 10.) Now, David was a prophet, and thus spake of the resurrection of Christ, whom God hath raised up, of whom we are all witnesses. Therefore, Christ being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this gift which ye now see and hear."

And when the people heard this speech they were pricked in their heart, and said, "What shall we do?"

And Peter said, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission (forgiveness) of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." ii. 1-40.

Then they that gladly received His word were baptized, and the same day there were added unto the church about three thousand souls.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need, and did eat their meat with gladness, praising God,

and having favour with all the people ; and the Lord added to the church daily such as should be saved.
ii. 40-47.

THE CHURCH AT JERUSALEM.—III.

The early Christians continued daily in the Temple; and as, in those days, Peter and John went up together to the Temple at the hour of prayer, they saw there a lame man, who was daily laid at the “Beautiful Gate” to ask alms of the worshippers.

The Beautiful Gate probably led on the East from the Court of the women to the Upper Court, and immediately within it stood the Altar of the Burnt Offering. All the gateways were very beautiful (Josephus), but this particularly so, both from its carving and gilding.

And Peter said to him, “Look on us. Silver and gold have I none, but such as I have give I thee : in the name of Jesus Christ of Nazareth rise up and walk.” Peter also took the lame man by the hand and lifted him up, so that he entered with them into the Temple, walking and leaping for joy, and praising God in the sight of all the people.

This was the first exercise of the miraculous gift of healing given to the early church, and at once called forth all the attention of Jerusalem, and, as with their Divine Master, all the hatred and ill-will.

Solomon's Porch.—The one referred to here was one of the cloisters of Herod's Temple, on the outside of the building.

Then Peter seized the opportunity of the awakened attention to deliver his second discourse, disclaiming all power in himself, and telling the people boldly, as on the first occasion, of their national sin, as he spoke :

“Ye men of Israel, why marvel ye and look so earnestly on us, as though by our *own* power or holiness *we* had made this man to walk. But God hath glorified His Son Jesus, whose name through

faith hath given this man perfect soundness in the presence of you all. But ye delivered up and denied Christ, the Holy One and the Just, and desired the murderer Barabbas to be granted unto you instead, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And now I know, brethren, that through ignorance ye and your rulers did this, and that God hath fulfilled the promise He made by the mouth of His prophets, that Christ should suffer thus. Repent therefore and be converted, that your sins may be blotted out. For this is He foretold by Moses when he said, 'A prophet shall the Lord your God raise up unto you of your brethren.' Samuel also foretold of Him, and all the prophets after him, and this is that seed spoken of by Abraham, 'In thy seed shall all the kindreds of the earth be blessed.' "

But even while Peter was thus discoursing, the Sadducees, which was the sect of the Jews who denied the resurrection, laid hold on Peter and John, because they preached through Jesus the resurrection from the dead; and cast them into prison. Howbeit, many of them which heard the word believed, and the number of men was about five thousand.

The Sanhedrim.—This was the supreme council and judicial tribunal of the later Jews, and is considered to have been derived from the Council of the seventy elders appointed by Moses (Num. xi. 16). It consisted of seventy or seventy-one members, with a president and vice-president, and in our Lord's time met in the official residence of the High Priest. But under the Romans it could not carry out its own capital sentences, without the consent of the Roman governor.

BEFORE THE SANHEDRIM.—In the morning the great council of the nation was called together, at the head of which was the high priest. So when Peter and John were set in the midst of the Sanhedrim they were asked, "*By what power or by what name have ye done this?*"

Our Saviour had foretold His Apostles that they should be brought before kings and rulers for His name's sake, and that they were to take no thought how or in what manner they should then speak, for it should be given them in that hour by the Holy Ghost what they should say, so that their enemies should not be able to gainsay or resist the wisdom by which they should speak; and this was the first accomplishment of that promise; for Peter, filled with the Holy Ghost, spoke thus:—

“This man doth stand here before you whole by the name of Jesus Christ of Nazareth, whom ye crucified, but whom God hath raised from the dead. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.”

And the Sanhedrim could say nothing against this, for they saw that Peter and John were unlearned men, and that their wisdom was come from having been with Jesus.

So when Peter and John had been made to go aside out of the council, the Sanhedrim said, “What shall we do to these men? We cannot deny a great miracle has been done;” but that it spread no further among the people, they commanded them to speak no more in the name of Jesus.

But Peter and John said, “We cannot but speak the things which we have seen and heard.”

So, after further threats, being let go, Peter and John told the church all that had come to pass: and the church lifted up their voices to God with one accord, and prayed, saying, “Lord grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and grant that signs and wonders may be done by the name of Thy holy child Jesus.”

And the prayer was heard as soon as uttered, for they were all filled with the Holy Ghost, and spake the word of God with boldness.

The little mustard-seed was growing into the greatest of all herbs; the little leaven was beginning to leaven the whole lump. Matt. xiii.

ANANIAS AND SAPPHIRA.—v.

Life of Barnabas.—By interpretation, Son of Consolation i. v., 36, or Joseph or Joses, was a Levite of Cyprus, and an early convert to the faith. He was the first to welcome Paul to Jerusalem, and was associated with him in his missionary labours till the commencement of the Second Journey. We know nothing of him after his settling down with his nephew John Mark to the evangelization of Cyprus. The Epistle of Barnabas is supposed to be the work of an unknown writer of the second century.

We have already said it was the voluntary custom of the early church, forming as yet but a small community, and separated from the rest of the world by their distinctive faith, to have all things in common, the rich supplying the needs of the poor, the Apostles being selected as the stewards of the common stock of wealth.

Enrolled among the church members was one Ananias, with his wife Sapphira, who, having a possession, like the others sold it, but kept back part of the price—this also being known to the wife—and brought a certain part, as if it had been the whole of the price, and gave it to the Apostles for the common fund.

But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost (of whom St. Peter was only the servant), to keep back part of the price of the land? Whilst it remained unsold was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou has not lied unto men, but unto God."

And Ananias, hearing these words, fell down, and

gave up the ghost, or the spirit of life ; and they wrapped up his body in the grave-clothes, and carried him out and buried him : so that great fear came upon all that heard these things.

But in consenting to this his wife was as guilty as himself ; and it was about the space of three hours after this when his wife came in, not knowing what was done in the matter of her husband's death.

And Peter asked, "Tell me whether ye sold the land for so much?"

And she said, "Yea, for so much."

Then Peter said, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which buried thy husband are at the door, and shall carry thee out."

Then fell she down straightway at his feet, and yielded up the ghost ; and they came in and found her dead also, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

Freed from these dangers from within, the enemies without renewed the persecutions which in different shapes at different times have ever continued to harass and vex those who have taken up the cross of Christ, and been baptized in His sufferings. Filled with hatred, these cast the Apostles into prison ; but the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the Temple to the people all the words of this gospel of life." But when the officers were sent to bring the Apostles before the Sanhedrim they reported, "The prison truly found we shut with all safety, and the keepers standing outside before the doors, but when we had opened these we found no man therein." And another came, and said, "Behold, the men whom ye put in prison are standing in the Temple, and teaching the people,"

When the Apostles were again brought before the

council, and reminded that they had been charged not to preach in the name of Jesus, Peter said :—

“We ought to obey God rather than men. God hath raised up Jesus whom ye slew and hanged on a tree; and hath exalted Him to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him.”

But when the council heard this they were cut to the heart with rage, and took counsel to slay them as they did Jesus. But they listened to Gamaliel, who bade them let the issue rest with God; for if this were the work of men only it would come to nothing, but if it was God's work they could not overthrow it, but might indeed be found fighting against God.

Gamaliel, a learned Pharisee, doctor of the law, member of the Sanhedrim, and tutor of St. Paul—evidently, from his judgment here recorded, a man of sound sense. He was the son of Simeon, and was President of the Sanhedrim during the reigns of three of the Roman Emperors, and is said to have died A.D. 52, as some say after conversion to Christianity.

So the Apostles were beaten, but they departed from the presence of the council rejoicing that they were counted worthy by God to suffer shame for the name of Jesus. And daily in the Temple and in every house they ceased not to teach and preach Jesus Christ.

CHAPTER VI.—*Discontent at the distribution of the public charity.*—By the term Grecians (v. 1) in the New Testament is to be understood one who was either a Greek by birth, as in Acts xvi. 1, or more generally a Gentile of any Greek-speaking race or country, as distinguished from a Jew.

The Seven Deacons, 2-7.—These in the first instance were ministers appointed to relieve the Apostles of mere secular (non-religious) duties. Afterwards the term was employed in the sense of “youngers” as

opposed to the "elders" of the church, and included females, as we read of Phœbe, "a servant of the church which is at Cenchrea."

The *Libertines* of v. 9. were Jewish opponents, probably captured by the Romans in war, and afterwards restored to liberty: (*Libertus*, Lr. a freedman).

For *Cyrenians* see Geographical Index.

The *Alexandrians* were Jews of Alexandria who had settled at Jerusalem, where they had a synagogue.

THE FIRST MARTYR.—VI. 8. VII. 60.

STEPHEN was a man full of faith, of power, and of the Holy Ghost, and one of the seven deacons appointed by the Apostles, who did great wonders and miracles among the people.

And when the enemies of the new faith were not able to resist the wisdom and spirit by which he spake, they falsely accused him, as they had done his Master, saying he had spoken blasphemy against Moses and against God, the holy place, and the law. Thereupon Stephen was called before the council, and these, looking stedfastly on him, saw his face as it had been the face of an angel.

VII.—To answer the charge against him, Stephen gave his accusers a picture of their history as a nation from the call of Abram to the last national act of the rejection of Christ. In doing this he pointed out his own belief in the divine mission of Moses whom they said he had blasphemed, and reminded his hearers that Moses himself had foretold the coming of Jesus Christ. He also pointed out his own confession that the law which they said he had blasphemed was the lively or living oracle, or outspoken Word of God, which, however, their fathers would not obey; and that the holy place was truly the House of God, howbeit the Most High dwelleth not in temples made with hands, for heaven is His throne, and the earth His footstool.

When the Jews had heard him thus far they inter-

rupted him, but did not prevent him speaking boldly of their faults by telling them they had slain the prophets which showed before the coming of the Just One, of whom they had just been the betrayers and the murderers; and that, though they had received the law, which was indeed from the angels, they had not kept it; yet they falsely accused him of being its blasphemer, though he shewed it led up to the coming of the rejected Messiah.

And when they heard these things they were cut to the heart with rage, and gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God, beholding, and ready to receive His servant on earth.

And Stephen cried out, "Behold, I see the heavens opened, and the Son of Man* standing on the right hand of God." Then they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, still keeping the *letter* of the law which forbade death to be administered within the walls of the city, though they broke its spirit by murder of the innocent. For they stoned Stephen calling upon God, and saying, "Lord Jesus, receive my spirit, and lay not this sin to their charge." And when he had said this, as his Master before him had prayed, "Father, forgive them, they know not what they do," *he fell asleep*.

Thus departed the first martyr to his well-earned rest, and others quickly followed, for there arose a great persecution of the church which was at Jerusalem, and they were all scattered abroad throughout the land, except the Apostles; only, however, to go everywhere preaching the Word.

* The title Son of Man was never applied to our Lord while on earth except by Himself; He is foretold by that title in Dan. vii. 13, and is so called here by Stephen, and afterwards by St. John, Rev. i. 13. The standing posture here referred to marks the active interference of the risen Saviour in behalf of the persecuted church.

Philip the Deacon and Evangelist, vi. 3-6-7, was apparently from his Greek name an Hellenic or Gentile convert. His sphere of preaching was at first at Samaria, where he was very successful, and where he exposed Simon Magus, and shewed the difference between Christian miracles and the tricks of a conjuror. His success drew down Peter and John to confirm the church; and Philip was then sent to convert the Ethiopian eunuch, vii. 26-37. He was next "found at Azotus," in the land of the Philistines; where he preached from city to city, till he settled at Cæsarea, where he at a later date received Paul and his company, with his four daughters, "virgins, which did prophesy." Acts xxi. 8.

SIMON MAGUS AND PHILIP.—VIII.

Another of the Seven Deacons was Philip, who went down to the city of Samaria and preached Christ, and worked many miracles: so there was great joy in that city.

But there was in Samaria a certain man, called Simon, whom we speak of as Simon Magus, or Simon the sorcerer, who called himself the great Power of God, and who so deceived the people with his tricks, that they gave heed to him from the least to the greatest.

But when Simon saw that through the Apostles who came to visit Samaria, and see the work Philip had been doing there, the Holy Ghost was given, he joined the Christians, and offered the Apostles money, saying: "Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost."

But Peter said: "Thy money perish with thee (that is, thy money will be thy destruction), because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight

of God. Repent, and pray God that the thought of thine heart may be forgiven thee."

Simon Magus was a learned Samaritan, probably educated at Alexandria; he pretended to be a convert of Philip's, and was baptised to reach the secret of that Evangelist's miracles. His base attempt to purchase God-given privileges with lucre, has given the name of *Simony* to the purchase of cures of souls. Many traditions are further related of Simon, who is believed to have committed suicide.

The following Simons are mentioned in the N. T.:

1. Simon Peter, the Apostle.
2. Simon the Cananite, or Zelotes, an Apostle.
3. Simon brother to James, Joses, and Judas, one of the brethren of our Lord.
4. Simon the Leper, of Bethany. John xii. 1.
5. Simon the Cyrenian (Math. xxvii. 32) who bore Christ's cross.
6. Simon the Pharisee (Luke vii. 36), at whose house Christ dined.
7. Simon, father of Judas Iscariot. John vi. 71.
8. Simon the Tanner, host of St. Peter, at Joppa.
9. Simon Magus.

After thus planting the gospel in Samaria, Philip was sent by the Spirit to the minister of the Queen of Ethiopia. This man had come up to worship God according to the Jewish rites at Jerusalem, and was sitting in his chariot reading the book of Isaiah when Philip came up to him, and said, "Understandest thou what thou readeest?" But the man answered, "How can I except some one should teach me? Come up into the chariot and sit with me." And the man was reading the fifty-first chapter of Isaiah, which speaks of Christ: "He was led as a sheep to the slaughter, and, like a lamb dumb before his shearer, so he opened not his mouth." And the man asked Philip to whom this referred, for he had been taught the Jewish, and not the Christian religion. So Philip explained how all these things pointed to Jesus Christ, so that as the

two went on their way, and came to a piece of water, the servant of the Queen of Ethiopia said to Philip, "See, here is water: what doth hinder me to be baptized?"

And Philip said, "If thou believest with all thine heart, thou mayest be baptized."

And the man answered, "I believe that Jesus Christ is the Son of God."

So Philip commanded the chariot to stand still, and they both went down into the water, for the climate is hot in that country, and there is no danger of taking cold by so doing; and Philip baptized the man, who went on his way rejoicing, while the Spirit of the Lord caught away Philip to other labours, and the next we hear of him is at Cæsarea, where Paul visited him. This instance gives us an example of the way in which the gospel was spread abroad. Sometimes, as after the discourses of St. Peter, thousands were at once added to the church; at others, as here, only a single convert was secured, but he would become himself a missionary among his distant brethren, and be the means of spreading the knowledge of the Lord as the waters cover the sea.

THE CONVERSION OF SAUL.—ix. 1-31.

When St. Stephen was being stoned, the witnesses and agents in the murder laid down their outer garments at the feet of a young man whose name was Saul, who was one of the consenting parties to his death. This man further shewed his hatred of the Christians by making havoc of the church, entering into every house in Jerusalem and dragging men and women to prison. Saul was a Jew, born in Tarsus, of which place he enjoyed the rights of a Roman citizen. Having been educated in the famous schools there, he was sent to Jerusalem, where he was brought up at the feet of Gamaliel, and taught according to the law of the Jews, being a strict Pharisee, and hating the disciples of the new faith.

So great was his zeal, that he went to his work with the fury of a wild beast, breathing out threatenings and slaughters against the disciples of the Lord. Not satisfied with persecuting them in Jerusalem, he obtained permission of the High Priest* to go even to Damascus, out of the land, that if he found any of this way of life or manner of religion, whether they were men or women, he might bring them bound to Jerusalem. But suddenly, when near Damascus, on his journey, there shone round about him a light from heaven; and he fell to the earth, and heard a voice—"Saul, Saul, why persecutest thou me?" And he cried out, "Who art thou, Lord?" And the Lord said, "I am Jesus, whom thou persecutest to thy hurt." And he, trembling and astonished, said, "Lord, what wilt thou have me to do?"

And when Saul arose after this sight of Jesus he was blind, and was led by the hand into Damascus, where he fasted and prayed. And in answer to his prayers Jesus sent one Ananias of Damascus, who came to Saul saying, "*Brother* Saul, Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

When this was done, Saul, after some delay, himself preached Christ in the synagogues that He is the Son of God: so that his hearers said, "Is not this he that destroyed them which called on the name of Jesus, and came hither to take them bound to the Chief Priests?" And they took counsel to kill him, and watched the gates day and night to take him. But their laying await was known to Saul and the disciples, who let him down by the city wall in a basket. But when he came to Jerusalem, none of the disciples except Barnabas, who gave him the right hand of fellowship, would believe he was truly a disciple, but thought he was laying a snare to catch them.

While the Lord was thus preparing His chosen

* This was Theophilus, the last but one that held that sacred office.

vessel to bear His name before the Gentiles, the church among the Jews was also being extended by St. Peter, and that Apostle was now taught that Christ came not to save the Jews only, but to draw all men to Him, whether Jew or Greek (Gentile), whether bond or free.

ST. PETER'S MIRACLES.—ix. 32-45.

The church in Palestine was gathering new converts from the miracles of St. Peter, for when that Apostle went down to Lydda he found a certain man named Æneas, who had kept his bed eight years sick of the palsy. And Peter said unto him, "Æneas, Jesus Christ maketh thee whole; arise!" And he arose immediately; and all that dwelt there and saw him turned to the Lord. And whilst this was taking place, disciples came from the town of Joppa, and besought Peter to come to them, for Dorcas, a woman full of good works and alms-deeds which she did, had died and was now laid ready for burial in an upper chamber. When Peter was come to her all the widows stood by him weeping, and shewed the coats and garments which Dorcas made for them while she was with them. And Peter kneeled down and prayed, and said "Arise!" and Dorcas arose, and he presented her alive to the saints and widows there; so that many believed in the Lord.

CORNELIUS.—x. 1-48.

The Lord had worked a special miracle to heal Saul of his blindness; and now He sent a special vision that the scales might fall off from Peter's eyes, and that he might learn that God is no respecter of persons, but that to Him both Jew and Gentile are one in Christ Jesus. This was as hard a lesson to Peter, brought up as a Jew, as St. Paul's lesson had been to him; and was, indeed, never so thoroughly learned as by the latter.

The way in which it was brought about was this: There was a certain devout man called Cornelius, that feared God with all his house, which gave much alms to the people, and prayed alway. He was a centurion, or officer, over about one hundred men in the Roman army, who was stationed at Cæsarea, and had adopted the Jewish faith.

He clearly saw in the daytime an angel of God, who told him his prayers and alms had been accepted by God, and that he was to send for Peter. As the messengers were drawing nigh Joppa for this purpose, Peter was praying on the house-top, and saw a vision. Before him was heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of animals. And a voice said: "Rise, Peter; kill and eat." But the old feelings of the Jew were strong in Peter, and he clung in his vision to the Jewish law, which forbade him to eat any animal unclean according to the law. Peter therefore said: "Not so, Lord; for I have never eaten anything that is profane or unclean." But the voice said three times, to fix it well upon his mind that it was the voice of God: "What God hath cleansed, call not thou that profane."

While St. Peter was thinking out the meaning of all this, the very "unclean," as the Jews considered the Gentiles, were knocking at the gate below for Peter, while the Spirit whispered to him, "Get thee down and go with them, doubting nothing; for I have sent them."

And St. Peter knew the meaning of the vision at last, for on the morrow, when he was come to Cornelius, he said: "God hath shewed me that I should not call any man common or unclean; and of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." And while St. Peter was declaring Christ to Cornelius and his house the

Holy Ghost fell on them which heard the word, and they spake with tongues and glorified God, and were baptized.

Contention of the Circumcision, xi. 1-18.—But St. Peter was not the only person whose eyes were blinded with scales in this matter, for when he returned to Jerusalem the Jewish Christians began to find fault with him, till he declared the matter to them from the beginning, and related his vision. So when they heard these things they held their peace, and glorified God, saying: "Then hath God also granted to the Gentiles repentance unto life eternal."

The Gospel at Antioch, xi., 19-26.—The effect of the persecution that arose after the martyrdom of St. Stephen, was to scatter the disciples about, each one becoming a centre of missionary effort, wherever he went. It thus came to pass that the word was preached to the Jews in Antioch in Syria; and so many believed that the Apostles in Jerusalem commissioned Barnabas to go down thither. This he did, and brought Saul from Tarsus, to work with him at Antioch, where the Christians first took that name, and from where St. Paul's missionary journeys were from this time started.

Agabus, xi. 25, was a Christian Prophet of the time of the Apostles who foretold:

1. A famine throughout all the world,* which came to pass in the days of Claudius Cæsar,† and lasted from A.D. 41-44.

2. The arrest of St. Paul at Jerusalem (xxii. 11), for the fulfilment of which see xxii. 25.

DELIVERANCE OF PETER.

Now about this time Herod Agrippa, grandson of Herod the Great, who was king at the birth of Christ,

* *i.e.*, Either the Jewish world of Palestine, or the entire Roman Empire.

† *Claudius Cæsar* was the fourth Roman Emperor (A.D. 41-54).

began to stretch forth his hands to vex certain of the church. And he killed James, the son of Zebedee, and brother of John, the Apostle of the Lord, with the sword. And because he saw it pleased the Jews, who hated the Christians, he proceeded further to take Peter also, who was the leading one of the Apostles, as we have already seen.

The Herods.—This was a name common to several Idumean princes who professed to be Jews, and were made rulers by the Romans. Their history is mostly derived from Josephus. There are ten of these mentioned in the New Testament :

- | | |
|---------------------|------------------------|
| I. Herod the Great. | VI. Herod Agrippa I. |
| II. Herod Antipas. | VII. Herod Agrippa II. |
| III. Archelaus. | VIII. Herodias. |
| IV. Herod Philip I. | IX. Bernice. |
| V. Herod Philip II. | X. Drusilla. |

Of these, *Herod the Great* was made King of Judea by the Roman Senate B.C. 40, and died B.C. 4, or A.D. 1. He was ambitious, unscrupulous, clever, and cruel. He re-built the Temples of the Jews and Samaritans. He had ten wives, and five days before his death caused his own son, Antipas, to be put to death, as he had previously his sons Aristobulus and Alexander, and his wife Mariamne. He also ordered a wholesale massacre of Jewish nobles to take place at his decease.

Herod Philip, the fourth son of the preceding, lived in private, married Herodias, who left him for his half brother Herod Antipas, and who had a daughter Salome.

Herod Antipas, fifth son of Herod the Great; succeeded his father in Galilee and Perea. He murdered John the Baptist, after he had heard him gladly for a while; and before him Christ was brought at His trial. He married Herodias, upon which Aretas King of Arabia, whose daughter he had previously married, signally defeated him. He was finally banished to Spain by the Romans.

Archelaus was the sixth son of Herod the Great, and succeeded his father in Idumea, Judea, and Samaria. He was banished to Vienne in Gaul, by Augustus, for tyranny.

Herod Philip, the eighth son of Herod the Great, tetrarch of Trachonitis, &c., the best of the family. He founded Cæsarea Philippi.

Herod Agrippa I., grandson of Herod the Great; succeeded in Judea, Samaria, &c. He died miserably at Cæsarea A.D. 44.

So Peter was cast into prison, and kept under strict watch by the soldiers till after the Jewish feast of Passover, or the Christian feast of Easter, when he was to be brought before the people. But instant and earnest prayer for him was made by the church, and when Herod would have brought forth Peter for trial the next day, the same night Peter was sleeping between two soldiers, bound to them for greater safety with two chains, while the keepers before the door kept the prison. But the Lord openeth, and no man shutteth; and He shutteth, and no man openeth. For, behold, the angel of the Lord smote Peter on the side, and raised him up, saying, "Arise up quickly." And as he did so the chains fell off from his hands. And the angel further said, "Gird thyself, and bind on thy sandals;" and so he did. Then said the angel, "Cast thy garment about thee, and follow me." And he went out and followed the angel, and knew not what was done, but thought he saw a vision.

So, in an orderly and deliberate manner they passed by the soldiers at the doors, and through the outer gate, which opened to them of its own accord, and into the city streets, and there the angel vanished. And then, and not till then, Peter felt that it was the Lord who had sent His angel to deliver him from the hand of Herod and the Jews who were waiting for his death.

Standing by night in the streets of Jerusalem, he

for a moment considered where would be his best place of refuge, and decided to go to the church at the house of John Mark. And here many were gathered together praying for him; and when he knocked at the door of the gate a damsel came to ask who it was, for the early church was forced to meet in secret for fear of the Jews. And when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate. But this was beyond belief, and they said, "Thou art mad." But Peter continued knocking, for in their joy at his safety they were placing him again in danger; so when they had opened, and saw him, they were astonished; and he declared unto them how the Lord had brought him out of prison, and told them to inform the brethren of it, while he went to a less known and surer place of safety.

The Council at Jerusalem, xv.—In consequence of Judaizers from Judea coming to Antioch, and insisting on circumcision as necessary to the converts, the heads of the Church at the latter place sent Paul and Barnabas to Jerusalem to have this question settled.

At the meeting that was held, Peter rose up to speak, and pointed out how God had admitted through him the Gentiles to Christianity by the rite of baptism and gift of the Holy Ghost. He was followed by Paul and Barnabas in the same strain, and then James addressed the Council, shewing that the prophecies were fulfilled in this call of the Gentiles. He accordingly summed up the decree that

1. That the Gentile converts abstain from idolatry.
 2. That they avoid the fornication that formed so large a part of idol worship.
 3. That they should not eat the flesh of strangled beasts, or the blood with the meat. These had been forbidden to Noah before the time of Moses even. Gen. ix. 4. And as the use of these would hurt the religious feelings of the Jews, they were to avoid.
- See 1 Cor. viii. 9.

This message is returned to Antioch, and Judas and Silas are sent back with Paul and Barnabas to transmit it—of whom Silas remained behind at Antioch.

With this we close the notice of the "Acts" of the Apostles, so far as Peter was concerned. The remainder of the book is chiefly devoted to the history of St. Paul, as a missionary through the length and breadth of the Roman world. This will be given consecutively according to his "Three Journeys."

FIRST JOURNEY OF ST. PAUL.—XIII-XIV.

And the Holy Ghost said to the elders of the church at Antioch, where the disciples were first called Christians, "Separate me Barnabas and Saul for the work whereunto I have called them."

So they being sent forth by the Holy Ghost, after fasting and prayer, set forth on their journey.

Their journey took them from Antioch to Seleucia, Salamis and Paphos (in the island of Cyprus), Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe; returning through Derbe, Iconium, Antioch, Perga, and Attalia to Antioch.

The chief events of the journey will be given in the order of the journey.

At PAPHOS, on the west side of Cyprus, a certain sorcerer and false prophet, named Barjesus, sought to withstand Saul, and turn away the deputy, a Roman governor of the island, from the faith, though he desired to hear the word of God. Upon this Saul rebuked the sorcerer, saying, "Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and darkness; and he went about seeking some to lead him by the hand. Then the deputy, Sergius Paulus, when he had seen what was done, believed, being astonished at the doctrine of the Lord.

It was at this place that we first hear the Hebrew

Saul called Paul; by which Roman name we shall henceforth speak of him.

At PERGA, John Mark, who had accompanied the Apostles through Cyprus, departed to Jerusalem, and went not with them to the work, being apparently faint-hearted.

At ANTIOCH, in Asia Minor, there was a large Jewish synagogue, and Paul, as his manner was, went there on the Sabbath day, as he always offered the gospel first to the Jews. Here he exhorted the Jews. St. Paul was one of the best orators and ripest scholars of all time; and his marvellous power is seen in the way he makes himself all things to all men, that he might catch some. To a Jewish audience, like this before him, he talks like a rabbi; to a heathen populace he turns their superstitious feeling into looking unto God; to the cultivated wits and philosophers of Athens, the seat of learning of the day, he preaches like a philosopher.

Here at Antioch he refers to the history of the Jews—a certain means of catching their attention; leading them from Samuel to David, and from David to his greater son, and shows how David's prophecy was fulfilled in Christ's resurrection; so that on the next Sabbath day came almost the whole city together to hear the word of God. And here started up the great difficulty of the time which led more than anything else to the rejection by the Jews of the gospel, namely, their jealousy at the equal privileges of the Gentiles in the acceptance of the gospel. For when the *Jews saw the multitudes* they were filled with envy, and spake against those things, contradicting and blaspheming. So Paul said, "It was necessary that the Word should have been spoken to you first, but seeing ye put it from you, lo, we turn to the Gentiles, as the Lord hath commanded us." And when the Gentiles heard this they were glad, and glorified the word of the Lord, till the Jews stirred up a persecution, and expelled the Apostles out of their coasts.

At ICONIUM a repetition of the same state of things occurred—the unbelieving Jews stirred up a part of the Gentiles, who had not accepted the Word, and they were about to stone the Apostles, till they fled to Lystra and Derbe.

At LYSTRA Paul healed a man impotent in his feet, who had been a cripple from his birth. Upon seeing this the people, who were filled with stupid traditions of their false gods visiting men on earth, cried out, “The gods are come down to us in the likeness of men.” They thus mistook Barnabas for the heathen Jupiter, and Paul for Mercury, and brought oxen and garlands ready to sacrifice to the Apostles, as to deities. Hereupon Paul said: “We are men of like feelings with yourselves, and preach that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein; and that hath not left Himself without witness in that He doeth good and giveth us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”

But the persecuting Jews from Antioch and Iconium came and stirred up the people so that they stoned Paul, leaving him as they thought dead. But as the disciples stood round about him, he rose up and came into the city.

From Derbe the Apostles retraced their steps, confirming the souls of the disciples, and exhorting them to continue in the faith through much persecution.

And when they were come into Antioch again, and had gathered the church there together, they showed all that God had done by their means, and how he had opened the door of faith to the Gentiles. And so the first journey ended.

THE SECOND JOURNEY OF ST. PAUL.

And Paul said to Barnabas: “Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.”

And Barnabas determined to take with them John Mark, but Paul would not agree to this, as he had left them before; so, as they could not agree, Barnabas took Mark to Cyprus, and Paul took Silas, and set forth.

The places passed through in the second journey were Derbe, Lystra, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Miletus, Tyre, Cæsarea, and Jerusalem.

The principal events will be related in the order of their occurrence.

At **LYSTRA** and **DERBE** Paul chose Timothy, who was well reported of by the brethren there, to accompany him on his travels.

At **TROAS** a vision appeared to Paul in the night:—There stood a man of Macedonia, and prayed him, saying: "Come over into Macedonia, and help us." This was the cry of Europe to Asia; and Paul obeyed it at once, assuredly gathering that the Lord had called him to preach unto them.

At **PHILIPPI**, which was the first city of that part of the country, they went on the Sabbath to the river side to a Jewish place of prayer, and there Lydia, a purple seller, heard them, and the Lord opened her heart as she listened so that she believed, and was baptized, and persuaded the Apostle to lodge with her. They also met there a certain damsel, who brought her masters much gain by divination, or pretending to be able to foretell events by the aid of Apollo, the Grecian god. She cried after Paul and Silas, many days, "These are the servants of the most high God which shew unto us the way of salvation," till Paul said to the evil spirit that possessed her, "I command thee, in the name of Jesus, to come out of her;" and he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and brought them to the rulers. And the magistrates caused them to be beaten with many stripes, and cast

into the inner prison, with their feet fast in the stocks. But at midnight Paul and Silas prayed, and sang praises unto God.

And suddenly there was an earthquake, so that the foundations of the prison were shaken, all the doors opened, and every one's bands loosed. And the keeper of the prison awoke, and was going to kill himself, thinking all the prisoners were fled, as the doors were open, and he was answerable for their safety, till Paul cried, "Do thyself no harm, for we are all here." Then the keeper called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, saying, "What must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And he took them and washed their stripes, set meat before them, and was baptized, believing in God, with all his house, being the first-fruits of the Church of the Philippians, to whom St. Paul afterwards wrote an epistle.

In the morning the magistrates sent to let them go. But Paul stood upon his rights as a Roman citizen, which he had inherited from some one of his forefathers, and said, "They have beaten us openly uncondemned, being Romans, and cast us into prison, and now would thrust us out secretly. Nay, verily, but let them come themselves and fetch us out." So the frightened magistrates came and besought them, and brought them out, and desired them to depart out of the city, which they did.

At THESSALONICA the Church of the Thessalonians was set up, to whom St. Paul wrote two epistles. But the Jews, moved with envy, gathered a loose company, and set all the city in an uproar, so that Paul was obliged to escape to Berea by night.

At BEREa the people were more noble than those in Thessalonica, because they received the Word with all readiness of mind, and searched the Scriptures daily to see whether these things were as taught by Paul,

so that many believed. But the envious Jews of Thessalonica came here and stirred up the people, so that Paul was forced to flee to Athens by sea.

ATHENS.—This was the capital of Greece, the seat of learning, the home of the fine arts; and here Christianity, as taught by its most eloquent Apostle, was to come in contact with a busy, curious, enquiring race, who spent their time in telling or hearing some new thing.

But the city was as full of idols as of false philosophy, and St. Paul was brought before the highest court in Athens to preach the new faith.

And Paul said, "Ye men of Athens, I perceive ye are greatly devoted to the worship of the gods, for as I passed through the city I saw the idols that ye worship, and I found an altar, under which was written 'To the unknown god.' This is the God whom I preach to you, that made the world and all therein, the Lord of heaven and earth, that dwelleth not in temples made with hands, but giveth to all life, and breath, and all things, for in Him we live, and move, and have our being; as certain also of your poets have said, 'We are also His offspring.'" p. 44.

But when he preached the Resurrection of the Dead, some mocked, and others said, "We will hear thee again of this matter;" but a few clave unto him and believed.

At CORINTH Paul carried on his trade of tent-cloth making, and preached on the Sabbath, but met with much opposition from the Jews. Yet the Lord comforted him by a vision in the night, saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall hurt thee, for I have much people in this city." So he continued there a year and six months, teaching the Word of God among them, and many believed. And here the Church of the Corinthians was set up, to whom St. Paul wrote two epistles.

From Corinth St. Paul went to Ephesus, and

landing at Cæsarea, went up to Jerusalem, and thence to Antioch, from which he had set out; thus closing his second journey.

Life of Timothy.—Timothy was the grandson of Lois, and son of Eunice, his father being a Greek. He was brought up either at Lystra or Derbe, in the knowledge of the Scriptures, and circumcised by St. Paul on his conversion to Christianity, after his hearing Paul at Lystra. (2 Tim. i. 5; iii. 11.) Seven years after this, stronger in body and in faith, he was ordained to the ministry, and became the companion, fellow sufferer, forerunner, and consoler of St. Paul. He settled at Ephesus as Bishop, where he is said to have suffered martyrdom.

THE THIRD JOURNEY OF ST. PAUL.

In the third journey the Apostle went from Antioch in Syria, through Asia Minor, Ephesus, Macedonia, Greece. Miletus, Tyre, Cæsarea, and Jerusalem.

Apollos, (xviii. 25; xix. 1; 1 Cor. iii. 9; xvi. 12; Titus iii. 13) was a learned Jew of Alexandria, mighty in the Scriptures, who, after hearing the rudimentary truths of Christianity, was fully converted by the teaching of Aquila and Priscilla at Ephesus, and became the companion of St. Paul.

St. Paul set forth from his usual starting-place, and passed through certain parts of Asia Minor which he had previously visited, strengthening all the disciples there. And thence he passed into EPHEBUS, baptizing the brethren in the name of the Lord Jesus; upon which the Holy Ghost came upon them, and they spake with tongues and prophesied. Here the Church of the Ephesians grew up, to whom St. Paul wrote an epistle.

Aquila and Priscilla.—Aquila was a Christian convert from Judaism, a native of Pontus, but, with his wife, resident at Corinth on St. Paul's visit there. St. Paul resided and wrought at their common trade of tent-cloth making, and they afterwards went with St.

Paul to Ephesus, and stayed behind there when Paul left, teaching Apollos; but subsequently went to Rome. xviii. 2; Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.

And when St. Paul found he could do nothing in the synagogues with the hardened Jews after three months, he separated from them, and for two years preached so that all they which dwelt round about, both Jews and Greeks, heard the Word, and saw the extraordinary miracles of healing which were wrought by him. But when certain of the vagabond Jews there sought to imitate Paul and cast out devils, saying, "We adjure you by Jesus, whom Paul preacheth," the evil spirit answered, "Jesus I know, and Paul I know, but who are ye?" And the man in whom the evil spirit was leaped on them, so that they fled naked and wounded.

Here also the men who got a living by lying divinations brought their books and burned them, so mightily grew the word of God and prevailed. But a certain silversmith, Demetrius, who made silver shrines for Diana, the heathen goddess, whose temple was at Ephesus, called his craftsmen together, and said, "Ye know that by this craft we have our wealth, and this Paul hath persuaded and turned away many people by saying that there are no gods which are made with hands; so that our trade is set at nought, and Diana despised."

Diana is the Latin representative of the Greek goddess *Artemis*, but the *Diana* of Ephesus was rather the eastern *Astarte*.

Upon this they were full of wrath, and for two hours in the theatre the wild multitude kept shouting, "Great is *Diana* of the Ephesians," suffering no one to speak till they were appeased by the town clerk, who told them "to be quiet and do nothing rashly; for ye have brought hither these men which are neither robbers of churches, nor blasphemers of your goddess; wherefore, if anyone has a complaint against any man, the court days are kept, let them go to law.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse."

On the return through TROAS, on the first day of the week, or the Christian Sabbath, Paul preached, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together; so that from the heat a young man named Eutychus, who had sunk down with sleep, fell from the third loft through the open window, and was taken up dead. But St. Paul raised him to life again; so that they were not a little comforted.

At MILETUS he sent for the elders of the Church of Ephesus, and said, "Ye know that from the first day I came among you I have humbly served the Lord, with tears, through many temptations from the Jews, and have preached publicly, repentance and faith, from house to house. And now I go to Jerusalem, bonds and afflictions awaiting me in every city; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy and preach the gospel of the grace of God. And now ye shall see my face no more. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers. Feed the church of God, which He hath purchased with His own blood. Watch, and remember that for three years I have ceased not to warn every one night and day with tears. And now I commend you to God and His gracious word, which is able to edify you, and give you an inheritance among the saints. Ye know my own hands have supplied my wants, and of those that were with me, and I have shewed you that ye ought to labour and support the weak; and remember the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

And they wept sore, and fell on his neck, and accompanied him to the ship.

At CÆSAREA St. Paul landed; and here the prophet Agabus took Paul's girdle and bound his own hands and feet therewith, saying the Jews should in like manner bind the owner at Jerusalem, and deliver him to the Gentiles. Then all besought Paul not to go up to Jerusalem, but he replied, "Mean ye to weep and to break my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Then said they, "The will of the Lord be done."

ST. PAUL AT JERUSALEM.—XXI. 17; XXIII. 31.

At Jerusalem the brethren received Paul gladly, whilst he declared unto them all the things which God had brought to pass among the Gentiles by his preaching. But they were alarmed, because a report had got abroad in Jerusalem that St. Paul had taught all the Jews among the Gentiles to forsake the law of Moses, and the circumcising of their children. They therefore besought Paul to shew the Jews at Jerusalem that this was a false report, and that he himself walked orderly and kept the law.

This Paul did, worshipping in the Temple, until the envious Jews stirred up all the people, and laid hands on him, saying, "This is the man that preacheth everywhere against the people, and the law, and this place: and hath further brought Gentiles also into the Temple, and polluted this holy place." In their rage against the Apostle of the Gentiles, they falsely accused him of bringing a Gentile into the Temple, contrary to the law.

And all the city was moved, and the people ran together; and they took Paul and drew him out of the Temple, to slay him; and forthwith the doors were shut.

Now the Romans held the city of Jerusalem by means of a garrison, in a strong tower close to the Temple: and though they cared nothing about

religion, they were bound to preserve order. So when the captain of the band of Roman soldiers heard of the uproar, he ran down with his men into the courtyard beneath, and stopped the Jews beating Paul, and took him and bound him with chains, and asked who he was, and what he had done. But the uproar was so great, some crying one thing and some another, that he had him carried up the stairs by the soldiers, through the raging mob, into the castle, the people crying after him, as they had after his Master, "Away with him!"

Then, with the leave of the captain, Paul stood upon the top of the stairs, and made a speech to the mob below, in their own Hebrew tongue.

In this speech he reminded them that he was himself a Jew, and, as they knew, had persecuted the Christians both at home and even abroad. He then related to them the means and manner of his conversion. He also told them that God had commanded him to leave Jerusalem to preach to the Gentiles. And his hearers listened till they heard that, and then their jealousy of the Gentiles broke forth, and they shouted, "Away with such a fellow from the earth; for it is not fit that he should live."

And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain ordered him to be taken into the castle and scourged, till he should confess why the mob was so enraged against him. But as they bound him with thongs for that purpose, Paul said, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Then the captain was afraid because he had bound him, and he could not make out Paul, who had spoken *Greek* to him, *Hebrew* to the Jews, and now claimed the rights of a *Roman* citizen.

And on the next day Paul was brought before the council. Here St. Paul began to say, "Men and brethren, I have lived in all good conscience before God until this day," when the high priest commanded

them that stood by him to smite him on the mouth. At this Paul boldly rebuked the unjust judge, as he always did any wrong done, and said, "God shall smite thee, thou hypocrite; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And seeing that some of the council were Pharisees, and some Sadducees, he appealed to the former, saying: "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope of the resurrection of the dead I am called in question."

At this the Pharisees rallied round him, saying, "We find no evil in this man; let us not fight against God." But the Sadducees were, of course, more enraged than ever against Paul; and the chief captain, fearing lest Paul should have been pulled in pieces by them commanded the soldiers to go down the steps of the castle, and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, at the hour of sore need, and said, "Be of good cheer, Paul; for thou shalt bear witness also of me at Rome."

But forty of the Jews took oath that they would neither eat nor drink till they had killed Paul, and they agreed to ask the captain to let him be brought down again to the council, and on his way they would set upon him and kill him. But their secret got abroad, and was known to a relation of St. Paul, that informed the chief captain of what was intended to be done, who took measures to protect the Roman citizen entrusted to his safe keeping. For in the night, unknown to the Jews, he sent forth Paul under an escort of two hundred Roman soldiers, and seventy horsemen, and two hundred spearmen, to take him out of the reach of the angry multitude to the Roman governor, Felix, who kept his state at Cæsarea. And with him he sent a letter, saying: "This man was taken by the Jews, and was on the point of being killed by them; then came I and rescued him, having understood that he was a Roman. And I brought

him unto their council, but found him to have nothing laid to his charge worthy of death or of bonds. And when it was told me how the Jews laid wait for him, I sent him straightway to thee, and told his accusers to say before thee what they had against him."

And after five days the Jews appeared at Cæsarea before the governor Felix, charging Paul with being a pestilent fellow, and a mover of sedition among all the Jews throughout the world—a ringleader of the sect of the Nazarenes (by which they meant Christians), and a profaner of the Temple.

Felix had been a freedman of Claudius, by whom he was made Procurator, or Governor, of Judea, A.D. 53. For his disgraceful rule he was replaced, A.D. 60, by Portius Festus. He had married Drusilla, daughter of Herod Agrippa. i.

St. Paul in his reply defended the doctrine of the resurrection; and afterwards, as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said, "When I have a more convenient season I will call for thee." But he kept Paul in prison for two years till his successor, Festus, came, hoping Paul would bribe him for his release.

Festus was an upright ruler, appointed in the place of Felix by Nero, A.D. 60. He is believed to have died two years later.

When Festus arrived the Jews called for the trial to be shifted to Jerusalem, intending to lay wait on the way to kill Paul; but the trial was held in Cæsarea, though Festus wished, to please the Jews, to shift it to Jerusalem, till Paul exercised his right as a Roman citizen, and appealed to Cæsar for protection and trial.

And at this time Agrippa came down to salute Festus, and when he heard Paul describe his conversion and the treatment of the Jews, he said, "Paul, almost thou persuadest me to be a Christian." And the apostle answered, "I would to God that not only thou, but also all that hear me this day, were both

almost and altogether such as I am, except these bonds."

ST. PAUL ON HIS WAY TO ROME.

And at last St. Paul was shipped for Rome as a prisoner, and on the voyage very stormy weather was experienced; so that they were tossed to and fro until they knew not where they were, but were forced to drive before the wind, having cast out all the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small tempest lay on them, all hope that they should be saved was then taken away. And Paul reminded them that he had forewarned them not to depart from Crete when they had come there on their voyage, and that he had told them the voyage, if they did so, would be to the hurt and damage not only of the lading and ship, but also of their lives. But he now exhorted them to be of good cheer, for there should be no loss of any man's life among them, but only of the ship; for the angel of God had stood before him that night, and said, "Fear not, Paul; thou must be brought before Cæsar; and lo! God hath given thee all them that sail with thee."

So after fourteen days they came near the island of Melita, and cut away the anchors, and hoisted up the mainsail to the wind, and made for a certain creek with a shore to land upon. And, falling into a certain place where two seas met, they ran the ship aground, and the forepart stuck fast, but the hinder part was broken with the violence of the waves. And the soldiers wished to kill the prisoners lest they should escape; but their officers commanded those that could swim to cast themselves first into the sea and get to land; and the rest, some on boards, and some on broken pieces of the ship; so they all escaped safe to land.

And here the natives showed them all kindness, for they kindled a fire, and received them every one

because of the rain and cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out and fastened on his hand; but he shook it off into the fire, and felt no harm. Here also Paul exercised his miracles of healing during the three months they stayed there.

And when at last they reached Rome, Paul was suffered to dwell by himself with a soldier that kept him. He at once called for the Jews then in Rome, and told them why he was there, and some believed the gospel, but some believed not; and he repeated to them the words of Isaiah: "This people shall hear, and shall not understand; they shall see, and not perceive: for their heart is hardened, their ears are dull, and they have closed their eyes lest they should see, and hear, and understand, and be converted and healed."

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. (See p. 76).

THE EPISTLES.

The chief aims of the Epistles are (a) to preserve in writing the oral teaching of the Apostles.

(b) To combat the errors and heresies which had already begun to afflict the church.

(1) The greatest difficulty the early church had to contend against was the *Judaizing* tendency of the age, the Jewish converts contending that the Gentiles should pass into the Christian through the Jewish Church. Against this St. Paul makes the boldest and most persistent stand.

(2) The second was the refusal to accept anything in the new doctrines which did not square with the prevalent notions of philosophy. The Greeks sought after "wisdom," especially seen in the teaching of

the Gnostics (*γνῶσις*, gnosis, knowledge). Among these were included:

(a) The *Docetæ*, who denied the *reality* of Christ's Incarnation and Atonement.

(b) The *Cerinthians* (from Cerinthus, their leader) taught the opposite error, denying the personal divinity of Christ.

(3) A third tendency was the attempt to inculcate "Ritualism without spirituality; knowledge without practice; justification by faith without holiness." Angus.

The Epistles of *St. Paul* substantiate the equal privileges of the *Gentiles* with the Jews, especially those to the Colossians, Ephesians, and Galatians.

Those of *St. Peter* are chiefly addressed to those of the "Circumcision."

St. James stirs up the *flagging faith* of the recent converts.

St. John kindles the *love* of the disciples, and *St. Jude* follows in the steps of *St. Peter*.

The Epistles embrace many important points of doctrine imperfectly understood before, such as

(1) The *nature of Christ's reign*, which is shewn to be a spiritual and heavenly one.

(2) The *Passion and Resurrection of Christ* are made the foundation of our hopes of pardon and justification.

(3) The *calling of the Gentiles* is made plain.

(4) The *Second Advent* of Christ is held up as the object of our hope.

(5) Many important *relative and social duties* are treated of.

To show their usefulness the epistles were read in the churches on the Lord's day." "I charge you by the Lord that this epistle be read unto all the holy brethren." 1 Thes. v. 27. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. iv. 16. See 2 Peter iii. 16.

The word *Epistle* is derived from the Latin *Epistola*, a letter; and is used, Acts xv. 30, to denote the letter sent by the Council of Jerusalem to Antioch; it is also used to mean letters of introduction or commendation for their bearers. 2 Cor. iii. 1. They generally commence (exceptions: Hebrews and St. John) with the names of the writers and the parties to whom they were addressed, prefacing and ending with salutations and benedictions. St. Paul, moreover, attests his with his own hand as he employed amanuenses (writers).

The Epistles of St. Paul. The style of St. Paul's writing is not smooth and polished, as he was educated in a city where provincial Greek was the language spoken. His epistles were, moreover, rapidly dictated, and hence are not methodized. This is seen in his long and involved sentences, abrupt transitions from one subject to another, continuous use of parenthesis, and even one parenthesis within another, constant digressions from the main subject and abrupt returns to it, and introduction of anticipated objections. They are full of figures of speech, metaphor, and imagery. They also contain phrases peculiar to himself, among which are the following:—To cleanse from sin, to annul, the sword (for the Word of God), Mediator (for Christ), children in religion (for the ignorant), the House of God (for the Church), the seed of Abraham (for Christians), the language of the public games, as race, press toward the mark for the prize, the crown, the good fight, &c.

He also quotes the Greek poets:

- (1) As certain also of your own poets have said, *we are his offspring*, quoted from Aratus & Cleanthes.
- (2) *Evil communications corrupt good manners*, Menander and Euripides.
- (3) A prophet of their own said the *Cretians are always liars*, &c., Epimenides and Callimachus, and perhaps other instances in the Epistles to Timothy.

THE EPISTLES TO THE THESSALONIANS.

General Remarks.—These are probably the earliest of St. Paul's epistles, being written about A.D. 52 and 53, and both from Corinth.

The Thessalonian Christians were a part of the important city of Thessalonica. This city contains in the present day, under the name of Saloniki, about 75,000 inhabitants.

In St. Paul's time it was one of the four seats of government in Macedonia, established by the Romans when they conquered that province. Situated at the head of the Gulf of Thessalonica (the modern Sea of Saloniki), and on the great Equatian road leading from Asia Minor into Greece, and on a convenient harbour, it was the seat of commerce like Corinth, and like that city was notorious for the vices which affluence, especially in an idolatrous community, brings in its train. It was the second important city of Europe visited by St. Paul, and is regarded as the centre from which that Apostle's missionary labours in our continent spread outwards. "For from you sounded out the word of God not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that ye were ensamples to all that believe in Macedonia and Achaia." 1 Thes. i. 7, 8.

The Thessalonian Church. St. Paul and Silas had proceeded to Thessalonica immediately after their imprisonment at Philippi. "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." Acts xvii. 1. During the first three weeks of his stay at least he taught the Jews according to his custom of offering the Word to the Jew first, and then to the Gentile. "And Paul went in unto them, and three sabbath days reasoned with them out of the Scriptures. And some of them believed, and of the

devout Greeks a great multitude, and of the chief women not a few." Acts xvii. 2-4.

The early converts therefore consisted

(1) Of *Jews*, who knew the great truths of the Old Testament, and to whom St. Paul shewed "out of the Scriptures that this Jesus whom I preach is Christ." Acts xvii. 2-4.

(2) *Devout Greeks*, or converts from idolatry to Judaism, who were free from the superstitions and prejudices of the former.

During the time of the Apostle's stay, he set them a good example of living in an orderly manner, "labouring night and day because we would not be chargeable to any of you." 1 Thes. ii. 9. "For we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought, to make ourselves an ensample unto you to follow us." 2 Thes. iii. 8.

THE FIRST EPISTLE.

Occasion of Writing. (1) Particular stress is laid by the Apostle on the latter fact, as one of the occasions of his writing both epistles was the spreading danger of the Church's forgetting social duties through mistaken zeal.

(2) Another reason for writing was to *commend* them for their perseverance in the faith, and to *cheer* them in their persecutions.

(3) St. Paul further saw the necessity of comforting those who had lost their friends by death, who fancied that these were in some manner shut out from the privileges awaiting those who shall be alive at the second coming of our Lord, assuring them that the dead shall awake before the Lord comes from heaven, that all may be for ever with the Lord." iv. 13-18.

(4) His sudden departure from them to avoid the turbulence of the Jews had prevented his organizing the church in so thorough a manner as was his wish; the epistle therefore supplements his personal presence

among them. Read Acts xvii. 1-12. St. Paul on leaving them had gone to Berea, and thence to Athens, from which place he despatched Timothy to enquire concerning the Thessalonian church. He himself also yearned to return, but was in some way prevented. "We would have come again unto you; even I, Paul, once and again, but Satan hindered us." 1 Thes. ii. 18. He therefore went on to Corinth, where Timothy met him (Acts xviii. 5; 1 Thes. i. 3), and whence St. Paul wrote the first epistle.

(5) Some were regarding Christ as an earthly, not a heavenly king, and St. Paul writes to these shewing the true nature of Christ's kingdom.

(6) The *immorality* of the populous and wealthy city of Thessalonica affords a further reason for the Apostle's affectionate warnings. "For this is the will of God, your sanctification; that ye should abstain from fornication; that every one should know how to possess his body in sanctification and honour, not in the lust of concupiscence *even as the Gentiles which know not God*." 1 Thes. iv. 3-6.

There is some difference of opinion regarding the meaning of St. Paul's references, in this epistle, to the "Day of the Lord."

Some consider the Apostle refers to the Day of Judgment; others to the impending destruction of Jerusalem, and that those who had gone from the world into Christ's presence would, as at the resurrection, when the bodies of the saints which slept arose, be witnesses of the great "Day of the Lord." Those who take the latter view lay great stress on the Apostle's injunction that the Thessalonians were not to let the coming judgment make them neglect the duties of actual life. 1 Thes. iv. 10, 11. See Epistles for Christian Year. National Society.

Contents of the Epistle. (1) The epistle expresses his thankfulness for the good results of his labours among them, and for the bright example they set to the heathen world in Europe. Ch. i. He also

reminds them of the character of his labour among them, and cheers them under the persecution to which they were subject even as Christ and himself had been, expressing his desire to re-visit them. Ch. ii. Seeing this could not then be, he tells them that he has sent Timotheus to them, "to establish you and comfort you concerning your faith;" and his thankfulness for the report made of them by Timothy, concluding with an affectionate prayer for their increase and abounding in love, and establishment of their hearts in holiness. Ch. iii.

Part II. consists of *practical admonitions* and cautions, especially warning them to be watchful and sober.

Analysis of the Epistle—

Introduction	i. 1.	His care for them	iii.
Gratitude for their piety	2.	Exhorts to holiness	iv.
He confirms their faith	5-10	The Resurrection	vi. 11.
His own conduct	ii. 1-12.	Their ministers	12-13.
Persecution	13-16.	Various advice	14-24.
Apology for absence	17-20.	Conclusion	25-28.

The Second Epistle. *Occasion of writing.* (1) The first epistle had not initiated all the reforms that were needed; there was still an unhealthy excitement.

(2) A letter purporting to be from the Apostle but in reality a forgery had intensified existing evils. "Be not troubled *by letter as from us* that the day of Christ is at hand. Let no man deceive you by any means." 2 Thes. ii. 2, 3. Hence also his conclusion, "The salutation of Paul *with mine own hand, which is the token in every epistle.*" Ch. iii. 17.

(3) Some had inferred from certain expressions in the first Epistle (iv., 15-17; v., 4-6) that the second Advent of Christ would take place before their death, and were neglecting their necessary secular business in consequence.

This epistle was also written from Corinth, and probably about a year only after the former.

Contents of the Epistle. The epistle begins with affectionate commendations to perseverance, holiness, and orderly lives, warning against those who were forsaking their secular employments on religious pretences.

It then proceeds to expose the error of supposing that the day of the Lord was immediate, shewing them that a great falling off from the faith must first take place, and that the man of sin must be first revealed. The Apostle speaks of some one who "letteth the manifestation of this man of sin" (that is, hindereth), "and will let until he be taken out of the way." 2 Thes. ii. 7. This expression has met with several interpretations, among which are the following:—

(1) The one "letting" is the Roman Empire, which kept the Jews in order, and for a time prevented the "false Christs," who appeared just before the destruction of Jerusalem.

(2) That it was St. James, Bishop of Jerusalem, who for a time restrained the violence of the same people to the same end.

In both these instances the phrase, "until he be taken out of the way," implies no rebuke.

Others consider the words, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way," to imply merely the continuance of the evil till removed by God Himself at His own good time.

There is a remarkable agreement between this Man of Sin as spoken of by Daniel and and St. Paul.

DANIEL.

1. The little horn rises at the destruction of the Roman Empire.

2. He weareth out the saints.

ST. PAUL.

1. The Man of Sin is revealed when that which "letteth" is taken out of the way.

2. He opposeth and persecuteth.

3. He magnifieth himself above every God.

3. He exalteth himself above all that is called God.

4. He changes times and laws.

4. He is the lawless one.

5. He causeth craft to prosper.

5. With lying wonders which many believe.

Analysis of the Epistle—

Introduction	i. 1-2.	Prayer	13., iii. 2.
Thanksgiving	3-12.	His trust in them	3-5.
The Day of Judgment	ii. 1-2.	The Disorderly	6-15.
The Man of Sin	3-12.	Conclusion	16-18.

THE EPISTLE TO THE GALATIANS.

The Galatians were the descendants of the Gauls, who in the third century before Christ invaded the central district of Asia Minor. They subsequently received colonies of Greeks, on which account their country is sometimes called Gallo-Græcia, and Jews also settled among them. But the distinctly volatile, fickle character of the Gallic race still marked them, and can be detected in their dealings with the Apostle Paul. "But ye received me as an angel of God..... if it had been possible, ye would have plucked out your own eyes and have given them to me. Am I therefore become your enemy because I tell you the truth?" iv. 14-16. They appear to have been very impressionable, and easily led away by the subtler Judaizing teachers who came among them to seduce them from allegiance to Paul and his gospel.

Their country had become tributary to Rome about B.C. 188, and was made a Roman province B.C. 26.

The people mostly dwelt in villages, being scattered over the country, whence St. Paul addressed them as the Churches in Galatia.

Previous to their conversion they had been partially converted to Judaism. "When ye knew not God, ye did service unto them which by nature are no gods.

But now, after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly rudiments" of the law. iv. 8-10.

The Galatians had received Paul and Silas on his first and second journeys with great heartiness. Acts xvi. 6, xviii. 23; Gal. i. 6, iv. 13.

Occasion of Writing. Soon after St. Paul's last visit, Judaizers came preaching against St. Paul's doctrine, affirming that it was necessary to enter the Christian Church through the Jewish, as did the converts at Jerusalem, and throwing contempt on the person and authority of St. Paul, as having no direct commission from God.

St. Paul immediately wrote from Ephesus to counteract their agencies; writing his letter with his own hand instead of dictating it, as he usually did his epistles. vi. 11.

Contents of Epistle. I. St. Paul defends his authority, shewing that

(1) He was taught the gospel by direct revelation from Jesus Christ.

(2) That he had been recognised as an Apostle by the Church at Jerusalem.

(3) That he had withstood St. Peter to the face (when he was temporizing to please the Judaizers) on his own independent authority, which they said was inferior to that of Peter and those at Jerusalem. i., ii.

II. He controverts the errors of those who were seducing the Galatians. iii., iv. This is controversial, and asserts the efficacy of faith as superior to ceremonial rites; seen in the experience of the Galatians themselves, and in the justification of Abraham; the law being only a preparation to the gospel. To bring this point out effectually he figures the law and gospel under the allegory of Isaac and Ishmael, shewing how one was accepted and the other rejected.

III. The book concludes with practical exhortations, and a resumé of the truths controverted by the Judaizers. v., vi.

THE EPISTLES TO THE CORINTHIANS.

THE FIRST EPISTLE.

This is the most systematically arranged of all the writings of St. Paul, and reveals the most fully his personal character. It was probably written at Ephesus, about A.D. 57, after his first visit to Corinth, and before his contemplated second visit. This is gathered from the following allusions:—

(1) I was with you in much fear, &c. 1 Cor. ii. 3.

(2) But I will come to you shortly if the Lord will. 1 iv. 19. See also xvi. 5.

(3) If to speak after the manner of men I have fought with beasts at *Ephesus*. xv. 32.

But I will tarry at Ephesus till Pentecost. xvi. 8. See also Acts xix. 20-41.

(4) The churches of Asia salute you. (By Asia is meant that part of Asia Minor of which Ephesus was the capital, and the word is elsewhere used with this limitation of meaning. Acts ii. 9; Rev. i. 4.)

(5) Aquila and Priscilla salute you much in the Lord. 1 Cor. xvi. 19. At this time Aquila and Priscilla were at Ephesus. See Acts xviii. 26.

St. Paul had first visited Corinth on his way from Macedonia to Jerusalem, on his journey thither, being joined there by Silas and Timothy.

Corinth. This city was situated on the Isthmus to which it gave its name, and was called the "double sea'd," having the Gulf of Corinth one mile to the west, and the Egean Sea or Saronic Gulf six miles to the east, with which it was connected by the port of Cenchrea. It was thus the emporium for the commerce between the East and Rome, as well as between Northern and Southern Greece. It was also the capital of Achaia or Southern Greece, occupying a similar position to that of Thessalonica in the northern part, or Macedonia. (See p. 45.)

The city had been sacked and destroyed by the Roman General Mummius, B.C. 146, but many of its

principal buildings remained, while the city itself had been rebuilt by Julius Cæsar.

It was, moreover, in the neighbourhood of the Isthmian Games, and the seat of the worship of Venus or Aphrodite.

Being populous, 460,000 inhabitants, and wealthy, it became also notorious for its vices, and these early tainted the Ohristian Church founded there. Its population consisted of three principal elements—

(1) The *Greeks*, idolatrous, or infidel; clever but frivolous; craving after intellectual speculation but contemning the humility of the gospel.

(2) *Roman*, the descendants of the freedmen with whom Julius Cæsar colonized the city; insubordinate and ignorant.

(3) *Jews*, attracted by commerce.

It was to the latter, as usual, that St. Paul had first directed his efforts. Acts xviii. 4. Meeting with opposition from them, he set up a school for himself, the Jews invoking in vain the aid of the pro-consul Gallio.

So great, however, were the difficulties the Apostle met with, that the Lord vouchsafed him a special vision to comfort him. "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Acts xviii. 9, 10.

After staying here eighteen months Paul went to Ephesus, leaving the Corinthian Church in the care of Apollos. Acts xviii. 27, 28.

Occasion of Writing. (1) Teachers early came who attempted to damage the authority of St. Paul in order to graft "Philosophy" into the new faith, and bring in licentiousness. To do this they questioned his commission, and found fault with his style of oratory.

(2) Party divisions had also sprung up.

(a) Those of *Cephas* (Peter). putting the Jews and

the Apostle of the Circumcision above the Gentiles and St. Paul.

(b) Those of *Apollos*.

(c) Those of *Paul*, who turned liberty into licentiousness, especially in the desecration of the Sacrament of the Lord's Supper, and in unhallowed alliances.

(d) Those of *Christ*, who arrogated to themselves a name equally belonging to the whole church.

(e) Those who *denied the resurrection* of the dead.

The *immediate* occasion of writing the epistle was the receipt of a letter by the Apostle from Corinth, with enquiries concerning marriage, circumcision, slavery, and eating idol sacrifices. St. Paul answers these in the body of his letter, but also takes advantage to reprove the gross errors and loose mode of life into which the church had fallen.

Contents of the Epistle. The first epistle is divided into the following five parts:—

I. The Apostle expresses his thankfulness for the gifts of the Corinthian Church, and deprecates their divisions. i.—iv.

II. He reproves the immorality and litigation prevailing among them. v., vi.

III. He answers the enquiries addressed to him, vii., viii.; and vindicates his authority, ix.; and cautions against licentiousness and idolatry. x., xi. 1.

IV. He reproves their irregularities in worship, and inculcates charity in his "Hymn of Christian Love" (xiii.) xi. 2—xiv.

V. Proves the doctrine of the Resurrection of the dead, and concludes with advice respecting a collection for the poor saints in Jerusalem, and with salutations.

Analysis of the Epistle—

Introduction	i. 1-9.	Idolatry	14-23.
Their divisions	10-31.	Offerings to idols	25-33.
His vindication	ii., iii., iv.	Public worship	2-16.
Their incest	v.	The Lord's Supper	17-31.

Covetousness	vi. 1-11.	Spiritual gifts	xii.
Fornication	12-20.	Charity	xiii.
Marriage	vii.	Prophecy & Tongues	xiv.
Offerings to idols	viii.	The Resurrection	xv.
Vindication	ix.	Conclusion	xvi.
Exhortation	x. 1-13.		

From the above analysis it will be seen that the Epistle was somewhat deficient in method or arrangement, the Apostle including himself and the ministry and the charges laid against both these, and treating of offerings to idols in different parts of the Epistle.

"The first Epistle is long, comprehensive, earnest, eloquent, and throughout eminently characteristic. After an opening salutation, it treats of the divisions which as the Apostle had learned, had become prevalent among the Corinthians; it proceeds to deal with a grievous case of incest, and discusses the subject of marriage and celibacy; it derives some of its most effective images from the famous Isthmian games at Corinth; it treats of idol feasts, christian freedom, conduct of assemblies, spiritual gifts, the Resurrection of the dead, and contributions for the poorer brethren at Jerusalem; and winds up with greetings, benedictions, and a salutation by the Apostle's own hand." *The Bible Dictionary.*

The actual writers of the first Epistle were Stephanas, Fortunatus, Achaicus, and Timotheus; of the second Titus and Luke.

It is very probable that St. Paul wrote a *third* brief Epistle to the Corinthians, of a personal character, which has not been preserved.

THE SECOND EPISTLE TO THE CORINTHIANS.

Occasion of Writing. Very shortly after writing the preceding epistle Paul went to Troas to meet Titus on his way back from Corinth, being unable to go on with his apostolic work because of the troubles at Ephesus, and his anxiety about the Corinthian

Church. Not meeting Titus there, however, and having "no rest in his spirit," he passed over into Macedonia, in order the sooner to fall in with Titus. The report that the latter brought back was only partly encouraging. The Corinthians had reformed the grossest of the abuses reprov'd in the first epistle, and had received Titus cordially; but on the other hand, the Judaizers had not ceased to attack the authority of St. Paul, and were making fresh attacks on him, taking occasion from the very last epistle he had written to the Corinthian Church by saying,

(1) He had failed in his promise of visiting them.

(2) He had adopted an authoritative style of address, while really his bodily presence was weak and contemptible.

The Apostle accordingly writes this second epistle to express his thankfulness at the good news, and to defend his impugned authority. He at the same time warns the Church against the abuses still left unreformed. This was sent by Titus, and followed by the Apostle himself, being largely intended to prepare the Corinthians for his projected visit.

Contents of the Epistle. As the former epistle was the most systematically arranged, so this is the least so, and the most impassioned. The whole was evidently written under a conflict of struggling emotions—indignation, tender love, kind remembrances, holy zeal, thankfulness, and anxiety. The construction is abrupt in its changes from subject to subject, and parentheses within parentheses occur, the writer leaving his impulses to sway him whither they would.

Analysis. I. Expression of thankfulness—Excuses for delay in visiting Corinth—Reference to the guilty man reprov'd in the first epistle, soliciting love and pardon for him. i. 12; ii. 13.

II. Reference to his past connections with the Corinthians—The Old Covenant and the New—The principles of conduct of the apostolic teachers—Exhortations to Christian discipline. ii. 13—vii.

III. The collection for the poor saints at Jerusalem referred to in the first epistle. viii., ix.

IV. Vindication of his apostolic authority—Contrast between himself and those who attack him—His visions of the Lord—Appeals to his past conduct—And exhorts to love and holiness, closing with prayer and blessings. x.—xiii.

THE EPISTLE TO THE ROMANS.

This is the great doctrinal statement of the Apostle, written from Corinth before his visit to the imperial city; and from this St. Augustine drew his weapons against Pelagius, and Luther against the Papacy.

The Roman Church. Rome had early received visits from Jews bringing in a knowledge of the true God, as we know from the writings of Ovid, Horace, and Juvenal. We do not know when the Christian religion was introduced, but the faith of the Roman converts was "spoken of throughout the whole world." i. 8. Perhaps some of the "strangers of Rome" (Acts ii.) at Jerusalem on the great day of Pentecost were the first evangelizers. At any rate the great metropolis would not wait long before receiving from the east visits of Christian converts; and among these are some particular friends of Paul. "Greet Aquila and Priscilla, my helpers in Christ Jesus; who have for my life laid down their own necks." xvi. 3-16.

The Roman Catholics name St. Peter as the founder of the Church at Rome, but from Acts we learn he was at the time alleged at Jerusalem, and no mention is made of his ever having been at Rome in this epistle, which would hardly be the case if he had been or then was at Rome. Moreover, St. Paul desired to visit Rome, xv. 20, and he made it a rule never to trench on another Apostle's work. 2 Cor. x. 16.

The Church principally consisted of Gentile con-

verts, i. 13, xv. 14, 15; but there were also Jews among them. iii. 4, 14. Between these contentions had arisen, and one object of the epistle was to allay these.

Occasion of Writing. St. Paul wrote this epistle, and sent it by Phœbe, A.D. 58.

(1) To lay down for the Church there a statement of Christian doctrine which should correct all abuses that had then sprung up.

Justification by faith had been tortured into license. iii. 8.

(2) To allay dissensions. xi. 17; xv. 7-11.

(a) The Jewish convert looked down on the believer from heathendom as inferior to himself. iii. 9; xv. 7-11.

(b) The Gentile convert treated the ceremonial scruples of the Jew with contempt. xiv. 3.

"It is an epistle to converts from Judaism, associated on equal terms with Gentile Christians; and to converts from Heathenism, associated on equal terms with Hebrew Christians. It declares the Gospel to be to Jews and Gentiles alike the same message of salvation through faith in the sacrifice of Christ—the message also of justification, universal through faith, to be expressed in holiness of life. It shows how the ancient Scriptures declared that the final calling of the entire Gentile world should be the crown of the promises to Israel, and the gathering in of the Gentiles the means of bringing the seed of Abraham to the true Messiah. It is second to none in its graphic illustrations of his own character, his devotedness to his high calling, his affectionate earnestness, and his delicacy and ability."

Detailed Analysis.

CHRISTIAN JUSTIFICATION AND SANCTIFICATION.

I. Assertion of Apostolical authority—esteem for the Roman Church—ready to preach the gospel there—which is to save both Jew and Gentile—for the Gentiles had sold themselves to sin—and the Jews had

sinned against light—(Answers to Jewish objections—Old Testament quoted)—*All* have sinned, and are under condemnation. i.—iii. 20.

II. *The Salvation of the Gospel*—Free pardon through faith in Christ, which honours God and is open to all, yet fulfils the law, and was the means of salvation to David and Abraham. The happy fruits of the salvation; man thereby gains in Christ more than he lost in Adam. iii. 20—v. 21.

III. This free salvation gives no license to sin; but demands holiness of life. The law cannot subdue sin, but grace can, and its recipients must adopt the law as a rule of life. The blessedness of the believers (children of God, coheirs with Christ, and the objects of divine love). v. 21—viii.

IV. *The Jewish nation and God's purposes towards it.* The Jews are rejected, but the promises are kept to spiritual Israelites. This rejection of Jews and adoption of Gentiles had been foretold—the rejection, however, not *total* nor *final*—the Jews would be ultimately restored—the wisdom and goodness of God in these dealings. ix., x.

V. *Practical directions.* Devotion to God; humility; proper use of gifts; faithful discharge of duty; good temper and conduct. xii., xiii.

VI. *Warns against dissensions* on matters of ritual; appeals for charity on account of themselves and outside world; salutations. xiv.—xvi.

“Now, reader, according to the order of St. Paul's writing, so do thou.

First, behold thyself diligently in the Law of God, and see there thy just condemnation.

Secondly, turn thine eyes to Christ, and see there the exceeding mercy of thy most kind and loving Father.

Thirdly, remember that Christ made not this atonement that thou shouldst offend God again; neither died he for thy sins that thou shouldst still live in them; but that thou shouldst be a new creature, and

live a new life, after the will of God, and not of the flesh. And be diligent, lest through thine own negligence and unthankfulness thou lose this favour and mercy again."—*Tyndale*.

THE EPISTLE TO THE COLOSSIANS.

This epistle was written by St. Paul A.D. 62, during his first imprisonment at Rome, and was probably sent by the hands of Tychicus and Philemon to the church at Colossæ.

Colosse or Colossæ was one of the cities of Phrygia, in Asia Minor. We do not know that St. Paul had previously visited this place, though he had been twice through Phrygia. Acts xvi. 6, and xviii. 23. In fact from i. 7, "As ye also learned of Epaphras, our dear fellow servant, who is for you a faithful minister of Christ;" and from iv. 12, "Epaphras, who is one of you, saluteth you;" it is possible that Epaphras was the founder of the church at Colosse, and this would explain ii. 1, "For I would that ye knew what great conflict I have for you, and for them at Laodicea, *and for as many as have not seen my face in the flesh.*"

On the other hand he knew several in the church, of whom he mentions Archippus and Philemon.

Colosse was situated on the River Lycus, near Laodicea, whence St. Paul's injunction perhaps to read this epistle in that church, and that of Laodicea in the church at Colosse, as well as the connection mentioned in ii. 1, and iv. 14.

Occasion of Writing. The Colossians had heard of Paul's imprisonment at Rome, and had sent Epaphras to comfort him, and inform him concerning their state, which was mostly encouraging.

Its date is fixed as that of the imprisonment at Rome, from i. 24; and iv. 18, "Remember my bonds."

He was also induced to write owing to the errors that had already crept in to afflict the churches of

Ephesus and Colosse, and here it may be noted that the epistles to these are very similar, and that the "one is a commentary on the other." ii. 4-8, and 16, 17.

The Epistle was delivered at Colosse by Tychicus, iv., 7-8.

Contents of the Epistle. I. *Doctrinal.* (a) Salutation—thankfulness for condition of church at Colosse—his anxieties for their progress—the work of the Redeemer, his own labours and trials. i., ii. 5.

(b) Warnings against philosophical speculations, traditions, penances; faith in Christ alone being efficacious. iii. 4.

II. Application of above to *practice*. Faith builds up the new man, ending in love and edification. Domestic duties—prayer and thanksgiving—salutations.

The special aim of the Apostle here, in addition to the general exhortation of the Epistle, was to guard the Colossians from

(1) Perverse Judaism, and

(2) Oriental philosophy.

There was a danger lest either of these should lead the Church from the simplicity of the faith. The Apostle backs up the weighty arguments of his letter by direct personal appeals, and concludes with friendly greetings.

Analysis of the Epistle—

<i>Doctrinal.</i>	<i>Practical.</i>
Introduction—Thankfulness i. 1-14.	Philosophy and traditions 8-23.
Creation and redemption 15-20.	Christian virtues iii. 1-17.
Their faith 21-23.	Local duties 18-25, iv., 1.
His ministry v. 24-29, ii. 1-5.	Prayer 2-4.
Perseverance 6-7.	Prudence 5-6.
	His state 7-9.
	Conclusion 10-18.

It will be seen from the foregoing analysis that the method of structure of the Epistle is not very regular.

THE EPISTLE TO THE EPHESIANS.

This was written at about the same date as those to the Colossians and to Philemon, being conveyed by the same messengers. "I have sent Tychicus unto you that ye might know our affairs." vi. 21, 22. Compare Col. iv. 7, "All my state shall Tychicus declare unto you."

By whom written. The evidence of the authorship of St. Paul is both internal and external, but some difficulty has been experienced from the fact that the name Ephesus in i. 1 in some ancient MS. is wanting. Accordingly some suppose that

(a) It is the lost epistle to the Laodiceans. "Ye likewise read the epistle from Laodicea." Col. iv. 16; or

(b) That it was a *circular* epistle, addressed both to Ephesus and the rest of the towns in that district.

Ephesus was the capital of the Roman province of Asia, or Asia as it is termed in the New Testament, or Proconsular Asia, being the largest city of Ionia. It was termed the "light of Asia," and was situated on the river Caystrus; and here the east and the west were brought into contact. We accordingly find in it both Greek thought on the one hand, and the eastern superstitions and mysteries on the other; the place furnishing charms or incantations for the pretended exorcise of evil spirits, while the temple of Diana or Artemis was so magnificent as to be comprised in the wonders of the world. The inhabitants were notorious for wealth and witchcraft.

St. Paul at Ephesus. The *first* visit of St. Paul to Ephesus was made during his second journey while on his way from Athens to Jerusalem. "And he came to Ephesus, and entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will

return again unto you, if God will. And he sailed from Ephesus." Acts xviii. 19-21.

During this absence the church was left in the care of Aquila, Priscilla, and afterwards of Apollos.

The *second* visit was made at the commencement of the third journey, and lasted for three years, the first preaching being devoted as usual to the Jews, and on their refusing to listen the Gentiles were addressed, the effect of the word being that hundreds gave up their magical arts and their gains. Read Acts xix.

But for the first time the heathen authorities commenced a persecution against the Christians—the riot of Demetrius broke out, and St. Paul had to fight literally or metaphorically with "wild beasts," and eventually leave the city for Macedonia.

The *third* visit to the Ephesians was made at Miletus, the port of Ephesus, where St. Paul by appointment met the elders to deliver to them his solemn charge. Acts xx. 18-38.

St. Paul again saw the Ephesians when Timothy was left behind at Ephesus, while St. Paul went on to Macedonia. "As I besought thee to abide still at Ephesus, when I went into Macedonia." 1 Tim. i. 3. And it was probably at Miletus that he was seized before his last imprisonment at Rome, whence perhaps Timothy's tears. 2 Tim. i. 4.

Several incidental allusions in the epistle apparently deny this close personal connection of the writer with the Ephesians, and hence taken in conjunction with the absence of *Ephesus* in i. 1 in some MS., it was surmised that the letter was a circular pastoral, Tychicus taking several copies for the different churches in Proconsular Asia. The passages referred to are—

Wherefore I also, after *I heard* of your faith, &c.
i. 15.

"*If ye have heard* of the dispensation of the grace of God which is given me to you-ward." iii. 2.

There is also an absence of the usual personal salutations, and no reference to any known individual.

The later history of the Ephesian Church is pregnant with solemn warning. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii. 1—6.

OCCASION OF WRITING.—This was perhaps the first of those written during the imprisonment at Rome (Ephesians, Colossians, Philippians, and Philemon), about five years after his third interview with them.

The immediate object was (1) apparently to drive away discouragement from the minds of the Ephesian Church on account of his imprisonment; and (2) to anticipate the efforts of the Judaizers, who would seek to take advantage of that imprisonment for weakening his apostolic authority. The former circumstance accounts for the singular elevation of thought and pathos that runs through the composition of the epistle.

CONTENTS OF THE EPISTLE.—As a whole the epistle closely resembles that of Colossians. "In many passages the same piece of heavenly music is played over again with variations." (Trench.) This we might be prepared for, seeing that both were written about the same time. The differences are that the former is controversial; this is not so. The leading thought of the Epistle to the Ephesians is *man* brought to God in Christ.

(1) Through the will of the *Father*,

(2) By the work of the *Son*, and

(3) Through the sanctification of the *Spirit*, i.—iii. whence we ought to seek for doctrinal *unity*, having all a glorious future, iv. 1-16, leading to universal love, especially seen in earthly relationships as in marriage, which is a type of the union of Christ with the Church.

ANALYSIS.—I. *Doctrinal*. Salutation—thankfulness for the calling of the Gentiles, and the glorification of Christ and his people, and especially that of the Ephesians—His own commission—the Ephesians not to be discouraged on account of him—his prayers for them. i.—iii.

II. *Practical*. They must walk worthy of their vocation, not like heathens, but strive after unity—holiness—discharging their relative duties—Blessing.

THE EPISTLE TO PHILEMON.

This is a private letter of St. Paul to Philemon, recently converted to Christianity, and probably a deacon in the church at Colosse; and it is a model of Christian letter writing. It was written about the same time as the Epistle to the Colossians, and sent by the same messenger.

OCCASION OF WRITING.—The bearer of the letter, Onesimus, had been a slave (most likely a domestic servant) belonging to Philemon, from whom, however, he had run away, and escaped to Rome. Here in God's providence he had fallen in with St. Paul, listened to his preaching, and become "his son Onesimus" in the gospel. St. Paul persuades him to return to his master, but to secure him a kind reception writes the Epistle to Philemon.

CONTENTS.—Acknowledgment of Philemon's usual liberality, entreating that he may kindly receive back Onesimus, as a favour to Paul the aged "and the prisoner," though he might claim this favour as an Apostle, especially to Philemon himself. He acknow-

ledges the fault of Onesimus, but speaks of the change in him, and how this may be a benefit to Philemon as it had been to St. Paul; at any rate he, Paul, is willing to make good any loss to Philemon.

"This brief Epistle, which bears in every expression the impress of the mind and heart of St Paul, illustrates in a truly beautiful manner the character of the writer, and draws an admirable portrait of the generous and amiable man to whom it is addressed."

Besides this Epistle, Onesimus was also a bearer of that to the Colossians, along with Tychicus.

Analysis of the Epistle—

Introduction	i. 1-3.	Request for a lodging	22.
Reference to Philemon	4-7.	Conclusion	23-25.
Appeal for Onesimus	8-21.		

THE EPISTLE TO THE PHILIPPIANS.

This was written during St. Paul's imprisonment at Rome. "My bonds in Christ are manifest in all the palace (Cæsar's court) and to all others" (marginal reading). i. 13. Its date is subsequent to that of the three preceding epistles, since he has lost those whom he mentions in Col. iv. 10, and Philemon 23; moreover, he speaks of his case coming on for trial, and the hope of release. "I trust in the Lord that I also myself shall come shortly," ii. 24; while i. 12-17 and ii. 25 would seem to point to some considerable length of imprisonment.

PHILIPPI.—This was "the chief city of that part of Macedonia," having derived its name from Philip of Macedon, who considerably enlarged it B.C. 358. It was colonized by Julius Cæsar, who granted it rights of Roman citizenship. It was situated at the foot of Mt. Hæmus, on the shore of the Ægean Sea, and enjoyed considerable prosperity from its commerce, and the gold mines in the vicinity. Here in B.C. 42 was fought the decisive engagement between Brutus and Cassius on the one hand, and Mark Antony and

Octavius on the other, when the ancient Republic was overthrown.

THE PHILIPPIAN CHURCH.—St. Paul was specially directed to the foundation of this church by the Holy Spirit. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Read Acts xvi. 10-40. According to his usual custom Paul first preached to the Jews, who were here few, and mostly women. Here he probably left Luke. Compare the *we* of xvi. 10-40 with *they* of xvii. 1.

He paid Philippi a second visit; see Acts xx 1-6. "And Paul departed to go into Macedonia—And we sailed away from Philippi."

This was, therefore, the first city in Europe to receive the gospel at the hands of Paul. It seems to have held a special place in the Apostle's affections. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." iv. 1. This feeling was reciprocated: "Ye have well done, that ye did communicate with my affliction. Ye know also that no church communicated with me as concerning giving and receiving but ye only; for ye sent once and again unto my necessity." iv. 14-16.

OCCASION OF WRITING.—The Philippians had sent Epaphroditus with aid of money to relieve the necessities of Paul in imprisonment. St. Paul sends him back to the Philippians, and that soon on account of ill health (ii. 24-30), and with him this letter of sympathy and warning: the former for the way in which the church had behaved towards himself, and for their patience in suffering for Christ, i. 28-30; the other to make them beware of evil men, iii. 17, and iii. 2-7, Judaizers and others.

CONTENTS OF THE BOOK.—I. Thankfulness for state of Philippian Church—prayer for increase—imprisonment had not hindered the gospel—

self is ready for martyrdom—exhortation to be firm, bold, united, and without vain glory.

II. Warns against Judaizers—emptiness of Judaism compared with Christ—urges the church towards perfection, and not to imitate false professions.

III. Individual and general advice—his personal thankfulness and love to the Philippians—salutations and benediction.

Analysis of the Epistle.—

Introduction	i. 1-2.	Timothy-Epaphroditus	18-30
Thanks for them	3-11.	Judaizers	iii.
His trials	12-26.	Various duties	iv. 1-9.
Exhortation	ii. 1-5.	Their liberality	10-20.
Christ's divinity	6-11.	Conclusion	21-23.
Salvation	12-17.		

This perhaps beyond all his other Epistles shews the deep and warm affection of the Apostle and his converts. Though himself in prison in Rome, he exhorts to constancy in their profession, and the spirit of Christian joy breathes through the whole Epistle. He describes his own state, returns thanks for their liberality, cautions them against Judaizers, and beseeches them to be steadfastly united to the Lord, and to shew in their lives the beauty of their faith.

THE EPISTLE TO THE HEBREWS.

The *authenticity* of this book has never been disputed, but Origen says “the *author* is known to God alone.” As the writer’s name is not mentioned in the epistle, however *interesting*, it is not *essential* to know who it may have been.

The Eastern or Greek Church mostly attributed it to St. Paul, while the Western or Latin Church was mostly against this view. In the third or fourth century both churches mainly agreed that it was St. Paul’s, but even down to modern times different opinions have prevailed both here and abroad. The

following are the principal objections to St. Paul being its author:—

(1) St. Paul always used to maintain his apostolic authority against the Jews, but here he does not even mention his name.

Answer. He wrote anonymously to secure an audience before their prejudices should have been aroused.

Objections to this answer. The writer is known to the Hebrews: "Ye had compassion of me in my bonds." x. 34.

(2) The style and rhetoric is more majestic and less interrupted than that of St. Paul.

Answer. (a) St. Paul's style varies with his subject. Contrast in this respect II. Corinthians and Ephesians.

(b) There are manifest *likenesses* as well as differences in the style, and more in the *thoughts*.

(3) The writer is apparently not an Apostle. "The gospel was afterwards confirmed *unto us by them that heard Him*." Now St. Paul always urged that he had been taught directly from the Lord.

The incidental evidence in favour of St. Paul being the author is

The references to the writer being

(a) A *prisoner*. "Ye had compassion of me in my bonds." x. 34. And

(b) His *hopes of release*. "With Timothy, if he come shortly, I will see you." xiii. 23. Suitable to the history of St. Paul.

Answer. So do they the circumstances of Luke or Apollos. Without doubt the writer was one well known, learned in the scriptures, and eloquent.

The general evidences in favour of St. Paul being the author are the following:—

(1) This is thought to be the epistle said by St. Peter to have been written by St. Paul in 2 Peter iii. 15, 16. "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul

also according to the wisdom given unto him hath written unto you."

(2) The most ancient versions ascribe it to St. Paul.

(3) It would be consonant with St. Paul's known love for his countrymen to ascribe the authorship to him.

(4) The quotations from the scriptures, the references to customs, traditions, &c., of the Jews, would be agreeable to St. Paul's character.

(5) The subject matter is similar to that in other epistles addressed by St. Paul to his fellow countrymen in other places.

(6) There are resemblances of style and expression to the epistles of St. Paul.

(7) Perhaps the expressions x. 34, xiii. 23, 24, &c., refers to St. Paul.

FOR WHOM WRITTEN.—The epistle was evidently written for the Hebrew Christians of Palestine, and just before the awful destruction of Jerusalem. The church addressed is one some time established, xiii. 7 and 17; probably that at Cesarea and Jerusalem, as

(a) They are assumed to be well acquainted with Jewish ceremonial institutions.

(b) And in danger of falling off to the seductions of Judaism.

OCCASION OF WRITING.—(1) To warn them against apostasy to Judaism.

(2) To comfort them on the coming abolition of the Mosaic temple, priesthood, and law.

The epistle was written not long before the destruction of Jerusalem, and probably from Rome, see xiii. 24, "They of Italy salute you." It is generally thought that it was written in Greek, because the Hebrew names are interpreted, and the quotations from the Old Testament are taken from the Septuagint version.*

CONTENTS.—1. *The Law and Gospel.* Both law and gospel came from one divine source, yet the

* This was the translation of the Bible into Greek, done at Alexandria, and so called from the 70 (septuaginta) translators.

gospel was the greater, having been introduced by Jesus, higher than the angels, or than Moses, Joshua, or Aaron, who were but types of Him. i.—vii.

The temple, its furniture, and rights, would shortly pass away, together with the law; but a law written in the hearts, and one sufficient sacrifice in heaven itself, would remain for ever. x. 18.

II. *Practical Application to the Hebrews.* Faith in Christ is therefore necessary to keep them from an awful apostasy — “the Hymn of Faith,” xi. — God’s ultimate purposes towards them are full of mercy — special exhortations to love, hospitality, sympathy, purity, steadfastness, obedience — and assurance of a glorious future. xiii.

From the first word to the last the epistle deals with the identity of the Jewish and Christian covenants, as two stages of one revelation, shewing how the Law was in all things the type and preparation, as the Gospel was the completion and fulfilment. It declares the grand birthright of the Hebrew, which can only be fully attained through Christ. In argument, references, and quotations, it thus compares the Law and Gospel.

Detailed Analysis of the Epistle.

DOCTRINAL :

Character of Christ. i. ii. 1-4.

His humiliation. 5-18.

Superior to Moses. iii. v. 7-19.

Superior to Aaron and the priests. v. 1-10.

The ignorance of the Jews. 11-14.

Urges to constancy and perseverance. vi. 1-20.

Christ and Melchizedek. vii. 1-3.

Christ superior to the priesthood. 4-28, and viii.

The Tabernacle and Christ. ix. 1-14.

The Atonement of Christ. 15-25.

Inadequateness of old sacrifices and priests. x. 1-18.

PRACTICAL :

Urges to faith by warning and example. 19-xi.

Urges to patience. xii. 1-13.

Urges to holiness and faith. 14-29.

Urges to social duties. xiii. 1-16.

They should imitate their teachers. 7-12.

Conclusion. 20-25.

THE FIRST EPISTLE TO TIMOTHY.

LIFE OF TIMOTHY.—Timothy was the son of a pious Christian Jewess, Eunice, and of a Greek father. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." ii. 1, 5; iii. 15. And behold, a certain disciple was there (Derbe and Lystra) named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father was a Greek." Acts xvi. 1. St. Paul chose him to be his fellow companion, and though young and of feeble health (Tim. iv. 12, v. 23), he shared subsequently in all the Apostle's trials, and even his imprisonment. "Know ye that our brother Timothy is *set at liberty* (or margin reads is sent away)." Heb. xiii. 23. During this period he won the good esteem of St. Paul.

"Timotheus, who is my beloved son, and faithful in the Lord." 1 Cor. iv. 17. He is thus called because converted by St. Paul, probably on his first visit to Derbe and Lystra.

"For I have no man likeminded (marginal reading) so dear unto me" as Timothy. Phil. ii. 20.

St. Paul left him at Ephesus whilst he went into Macedonia, 1 Tim. i. 3; and this epistle is St. Paul's pastoral charge to him.

THE EPISTLE was written to Timothy at Ephesus by St. Paul, as some think, while in or on the road towards Macedonia. "As I besought thee to abide still at *Ephesus*, when I went into Macedonia." 1 Tim. i. 3. But the date cannot be positively assigned.

OCCASION OF WRITING.—The epistle was written by

St. Paul to direct Timothy how to conduct the responsible office he had commissioned him to fulfil, and especially as grievous wolves had entered into the fold, in the shape of false teachers and Judaizers.

"That thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies." 1 i. 4.

"That thou mayst know how thou oughtest to behave thyself in the house of God." 1 Tim. iii. 15.

Summed up in vi. 20: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

The foregoing Epistles have been doctrinal in character, this is more *pastoral* and *individual*. It upholds the authority of Timothy against those in Ephesus who had set up other bishops than him over the church there.

Analysis :

Introduction. i. 1-4.

The Law. 5-11.

St. Paul himself. 12-17.

Exhortation to Timothy. 18-20. .

Prayer. ii. 1-8.

The women. 9-15.

Bishops and Deacons. iii. 1-13.

Occasion of writing. 14-16.

Predictions. iv. 1-5.

Timothy's duty. 6-16.

The aged, young, widows, elders and offenders, and
and servants. v.-vi. 2.

Controversies. 3-8.

Contentment. 6-10.

Cautions to Timothy. 11-16.

The rich. 17-19.

Conclusion. 20-21.

CONTENTS OF FIRST EPISTLE.—Affectionate introduction—exhorts Timothy to steadfastness and diligent patience, fortitude and practical virtue—recalls

his early training, and some who had fallen away—warns against false professors and foretells their success; and urges Timothy to his duty as his own course was nearly run.

THE SECOND EPISTLE TO TIMOTHY.

This was probably written by St. Paul just previous to his martyrdom, and during the second imprisonment at Rome. This is gathered from the expression the “prisoner” of the Lord and “chain.” 2 Tim. i. 8 and 16. And that it was probably the last of St. Paul’s writings is inferred from iv. 6: “For I am now ready to be offered, and the time of my departure is at hand.”

OCCASION OF WRITING.—One reason for the epistle is the earnest desire of the Apostle that Timothy should come to him. “Do thy diligence to come shortly unto me,” iv. 9; for all except Luke had left him.

CONTENTS OF SECOND EPISTLE.—

Introduction. i. 1-5. Sound doctrine. 6-15. Onesiphorus. 16-18. Trials. ii. 1-13. Doctrine and holiness. 14-26. False teachers. iii. 1-9. St. Paul’s example. 10-13. Steadfastness. 14-17—iv. 1-5. Conclusion. 9-22.

THE EPISTLE TO TITUS.

TITUS was a convert of St. Paul’s from idolatry. “Titus, mine own son after the common faith.” i. 4.

“Titus being a Greek,” Gal. ii. 3, his accompanying St. Paul to the Council of Jerusalem, Acts xv., to contend for the freedom of the Gentile converts from Jewish rites, was therefore very appropriate. He was the bearer of St. Paul’s first and second epistles to the Corinthians from Ephesus, and was also employed to collect for the poor saints of Jerusalem. He was left behind in Crete by St. Paul to superintend the churches there, “For this cause left I thee

in Crete, that thou shouldst set in order the things that are wanting," i. 5; and was afterwards sent to Dalmatia. "Titus is departed unto Dalmatia." 2 Tim. iv. 10. The date of his journey to Crete is uncertain. He is very frequently referred to by the Apostle in high terms. "God comforted us by the coming of Titus." 2 Cor. vii. 4. "Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" 2 Cor. xii. 18.

CRETE.—This is now called Candia, and is an island in the Mediterranean, at the mouth of the Egean Sea. It was at the time referred to under Roman dominion, and contained many Jews, some of whom were present at Jerusalem on the day of Pentecost. Acts ii. 11. The inhabitants were justly held in proverbial disrepute; thus to *Cretize* = to lie, and "the Cretians are always liars, brutes, slowbellies." Epimenedes (a Cretian poet) is quoted. i. 12.

THE CRETIAN CHURCH.—The gospel was probably carried by the returning devout Jews from Jerusalem after the Pentecostal outpouring at Jerusalem. St. Paul also laboured among them, but at what time is uncertain. He had not had time, however, for a long stay, and some things were left "wanting or undone." i. 5.

OCCASION OF WRITING.—This is set forth clearly in i. 5.

St. Paul wished to give advice to Titus, as he had done to Timothy, for the government of the church entrusted to him; and as there are many resemblances between the epistles to Titus and Timothy, it is supposed they were written about the same time. He also exhorts the Cretian church to obedience to Titus, and warns them against the Judaizers, and those who wanted to graft the old philosophy upon the new faith.

CONTENTS.—Salutation—object of Titus in Crete—qualifications of the ministry—false teachers, especially Judaizers—character of the Cretians—the duties

of old and young—of Titus himself—and of servants. Obedience to authority—exhortation to good *works* and against foolish *word* contentions—salutations.

The following is a condensed summary of the life of St. Paul, and will explain some of the allusions in the foregoing Epistles of his.

BIRTH.—Paul was first known by his Jewish name of Saul, and belonged to the same tribe of Benjamin as his royal namesake—being a “Hebrew of the Hebrews,” and a Pharisee. He was probably born at Tarsus, about B.C. 2, where his father had probably received the right of Roman citizenship for service.

EDUCATION.—He was brought up to a trade in accordance with the Jewish custom, and as Cilicia abounded in goats, he learnt tent-making from their skins. He early received a good education, as is shewn by (a) His epistles, (b) His speeches, (c) His quotations from the Greek poets. Having left the famous school of Tarsus, he sat at the feet of Gamaliel at Jerusalem (Gal. i. 14), leading a blameless life (Phil. iii. 6).

THE PERSECUTOR.—He became the champion against Christianity (Acts xxii. 4, xxvi. 10), holding the garments of the witnesses who stoned Stephen. He is described as a wild beast, “breathing out threatenings and slaughters.”

CONVERSION.—On his errand of persecution from the High Priest to Damascus, he is struck to the earth by a light brighter than the noon-day eastern sun, and alone amid his band hears the voice of Jesus, and is led blind and helpless into Damascus. After remaining three days in the house of Judas, Ananias restores his sight and baptizes him. He then preaches for a short time in Damascus, and next retires to Arabia, returning to Damascus to preach until the governor of that city is aroused against him by the Jews. He escapes down the wall in a basket, and is

received at Jerusalem by Barnabas, Peter, and James, staying fifteen days there. To escape his foes he is taken down to Cæsarea, and thence goes to Tarsus. From thence he is fetched by Barnabas to Antioch, in Syria, where they labour together for a year, until they are sent with a collection for the poor saints in Jerusalem to provide for the famine foretold by Agabus. On their return John Mark accompanies them.

FIRST JOURNEY.—Paul and Barnabas are “separated” for missionary work by the Holy Spirit, ordained by the heads of the church, and then they set sail from Seleucia, preaching at Salamis on the east, and Paphos on the west side of Cyprus. At the latter place Sergius Paulus, the deputy or pro-consul, is converted, and Saul is henceforth called Paul, this being his Gentile name, which he now probably assumes as the “Apostle of the Gentiles.” From Paphos they proceed to Perga, in Pamphylia; thence to Antioch, in Pisidia, whence they are expelled; Iconium, Lystra, where the cripple was healed and idolatry stayed. They who would have worshipped Paul as the god Mercury stone him as a malefactor; but he rises and goes back with the disciples to the city, and thence to Derbe, returning through Lystra, Iconium, and Antioch, to Perga and Antioch in Syria.

ST. PAUL AT THE COUNCIL OF JERUSALEM.—During St. Paul’s stay at Antioch, Judaizers came thither from Jerusalem seeking to put the converts under the yoke of the law. Paul, Barnabas, and Titus go up to confer with the church at Jerusalem, especially Peter, James, and John, first in private then in public council. The decision of the church is brought back by Paul, Barnabas, and others.

SECOND JOURNEY.—Paul refuses to take John Mark, who left them before at Perga, and with Silas goes through Syria, Cilicia, Derbe and Lystra, at which cities he takes up Timotheus, passing through Phrygia, Galatia, Mysia, to Troas, Samothrace,

Neapolis, and Philippi, at which latter place Lydia is converted, the spirit of divination exorcised out of a young woman, and the Apostles are scourged and cast into prison, to be released by a miracle to the salvation of the jailer.

Here Timothy and Luke are left behind, while Paul and Silas pass on through Amphipolis and Apollonia to Thessalonica, from which place they are expelled, going to Berea, and thence to Athens. Here he argues with the Stoics and Epicureans, and at the Areopagus; and passes thence to Corinth, working there with Aquila at tent-making, and preaching till joined by Silas and Timothy. After a long stay he passes by Ephesus, where he leaves Aquila and Priscilla, reaching Cæsarea, Jerusalem, and Antioch.

THIRD JOURNEY.—From Antioch he proceeds through Phrygia and Galatia to Ephesus, teaching the Jews, and them in the school of Tyrannus, and from “house to house.” On the tumult of Demetrius breaking out, he proceeds into Macedonia, passing by Troas to Philippi, where he meets Titus. He next goes to Corinth, and thence by Macedonia to Troas, by Assos, Mitylene, Chios, Samos, and Trogyllium, to Miletus, at which latter place he meets the elders of the church of Ephesus. Sailing thence past Coos, Rhodes, and Patara, along the coast of Cyprus, he reaches Tyre, Ptolemais, Cæsarea, and at length arrives at Jerusalem, and makes his report to the church there.

FURTHER HISTORY.—At Jerusalem he is charged with sacrilege, and assaulted, being rescued by Claudius Lysias, the Roman officer, who again rescued him from violence, and sent him under strong guard to Felix, the procurator at Cæsarea, who leaves him in bonds to Porcius Festus. Having appealed to Cæsar, he is despatched to Rome, passing by Sidon, Myra, Cnidus, Fair Havens, Lasea, the Isle of Clauda, up and down the Adriatic to the island of Melita, where he is shipwrecked. He is thence conducted to Syracuse, Rhegium, Puteoli, Appii Forum, the Three

Taverns, to Rome. After living in the imperial city two years in his own house, but under guard, and having been discharged, he probably passed into Macedonia, Ephesus, Laodicea, and Colosse, until we find him again a prisoner at Rome, where "only Luke" is with him. He is generally thought to have suffered martyrdom here under the persecution of Nero.

THE EPISTLE OF ST. JAMES.

The Seven Catholic Epistles. These are that of St. James, two of St. Peter, three of St. John, and that of Jude, and are so called as being addressed to Christians in *general*, and not to particular churches or individuals. "The epistle of St. James is placed first in our Bible, because he was Bishop of the church at Jerusalem, where the gospel was first preached after the Ascension, and where the first Christian church was established; those of St. Peter came next, as he is at the head of the twelve apostles; those of St. John the next, as the favourite Apostle of Christ; and St. Jude's last."—*Bp. Tomline.*

This was probably written by St. James, Bishop of Jerusalem. The persons bearing the name of James mentioned in the New Testament are—

1. James, the brother of Our Lord (Matt. xiii. 55, Gal. ii. 9), and Bishop of Jerusalem. Acts xv. 43.

2. James the less, son of Alphæus. Matt. x. 3, Mark xv. 40. Some think that 1 and 2 are the same person, others not.

3. James the great, son of Zebedee, and brother of John, killed by Herod, Acts xii. 2, who must be excluded from the authorship on account of early martyrdom.

LIFE OF JAMES, BISHOP OF JERUSALEM.—James was chosen bishop at an early date, as Peter when delivered from prison, Acts xii. 17, sent the news to him and the brethren. He also presided at the council of

Jerusalem, Acts xv. 13, and was first visited by St. Paul on his coming to Jerusalem.

From later sources we learn that he was a strict Nazarite, and was held by all in high esteem as the Just, being most devout in the temple service. It is said he was commanded by the Jews to preach against Christ from a pinnacle of the temple, but confessed his Lord instead, and was thrown down, and his death completed by a blow from a fuller's club, just before the siege of Jerusalem.

THE EPISTLE is supposed by some to have been the first part of the New Testament written, while most put it at least as the first of the epistles. It is addressed to the "twelve tribes which are in the dispersion," believers and unbelievers, and contains no reference to the Gentiles entering into the gospel dispensation.

OCCASION OF WRITING.—(1) To lead the thoughts of the dispersed Jews up to Christ as the hope and glory of Israel.

(2) To warn them against a lurking self-satisfaction taking the place of a living, loving, and not merely orthodox *Faith*, (the devils believe and tremble).

(3) To quench the fiery fanaticism ready to burst into flame against the Romans.

(4) To comfort the persecuted.

CONTENTS.—Encouragement to the afflicted—nature of true religion—exhortation to love—faith manifested in works. Reproves love of dominance, and unbridled tongue, contrasting earthly with heavenly wisdom. The spirit of the world—exhortation to repentance and humility and dependence on God—urges to patience, truthfulness, prayer and praise—injunctions to the sick—confession of sin—and the blessedness of saving the erring brother.

FIRST EPISTLE OF ST. PETER.

LIFE OF PETER.—The life of Simeon, Simon, or St.

Peter, is given in the Gospels, and Acts, and referred to in the Epistles.

He was the Apostle of the circumcision, and bulked the largest in the church till the time of St. Paul's labours.

Born at Bethsaida, afterwards living at Capernaum, Mark i. 29, the brother of Andrew, son of Jonas, and fishing partner with the sons of Zebedee, he was converted to Christ at the miraculous draught of fishes. "I am a sinful man, O Lord." The first to recognize the real character of Christ, the first to be honoured with gathering in the firstfruits, and the first to carry the dispensation of the gospel to the Gentiles, the sacred narrative leaves him to take up the labours of St. Paul.

This epistle places him at the time of its writing in Babylon, where the Jews were very numerous. Some think that Babylon means Rome.

But (a) There is no necessity to call in an allegorical interpretation.

(b) In naming the persons to whom he writes he proceeds in a natural order from east to west from Babylon, "Pontus, Galatia, Cappadocia, Asia, and Bithynia." ii. 11.

His character is marked by zeal approaching to indiscretion, but that he "never forgot his last lesson" from the Lord when He turned and looked on Peter is seen from evidences of his humility. 1 Peter v. 5.

It is supposed that on leaving Antioch, Gal. ii. 6, he went for some time to Jerusalem, and thence to Babylon, and some think to Rome, being put to death in the latter place by crucifixion, as the Lord had said, John xxi. 18, during the persecution of Nero. Others think that he died in Babylonia. See p. 79.

THE FIRST EPISTLE is addressed to the Jewish Christians scattered throughout Asia Minor, and to the Gentile believers associated with these. The date of the epistle cannot be definitely assigned.

OCCASION OF WRITING.—(1) The persons to whom

St. Peter wrote had mostly already heard the preaching of Paul. Probably one reason of St. Peter's writing to them was to check the unwise zeal of those who depreciated St. Paul at the expense of St. Peter, especially in Galatia and Colosse, by shewing them that both Apostles taught the truth alike.

(2) The destruction of the Jewish polity was at hand. This epistle leads the Jews to look upon Christ as their future object of faith and love, and their bond of union.

(3) To cheer them in the fiery persecution to which they were subject at the time from the Romans, by placing before them the "crown of glory that fadeth not away."

"The heads of doctrine contained in it are many, but the maxims that are most insisted on are these three, *Faith, Obedience, Patience*, to establish in *believing*, to direct in *doing*, and to comfort in *suffering*." Leighton.

CONTENTS.—Salutation and introduction. i. 1-12.

I. *General Exhortations* to love and holiness. i. 13—ii. 10.

II. *Particular Exhortations*. ii. 11—v. 12. Conclusion. v. 13, 14.

Analysis :—

Introduction	i. 1-2.	Servants	ii. 18-25.
Gospel blessings	3-9.	Wives & husbands	iii. 1-7.
Salvation foretold	10-12.	Gentleness and holi-	
Holiness and love	13-25.	ness	8-22.
Knowledge & faith	ii. 1-10.	Advice to pastors	v. 1-14.
Pureness	11-12.	Advice to others	8-11.
Obedience	13-17.	Conclusion	12-14.

THE SECOND EPISTLE OF ST. PETER.

This is addressed to believers in general, "to them who have obtained like precious faith with us," i. 1, and to those whom he had formerly addressed, in

particular. "This second epistle, beloved, I now write unto you." iii. 1.

Its *date* is shortly before the Apostle's death, so that it may be regarded as his last words to the church. "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." i. 14, 15. Here we have the *object* of the epistle alluded to, especially to (1) encourage the suffering and persecuted, (2) to warn against false teachers.

The two safeguards pointed out are—

(a) The knowledge of Christ. ii. 12-20.

(b) The way of righteousness. ii. 5, 9, 15.

Great errors of doctrine had crept in from those who abused the liberty of the gospel so insisted on by St. Paul, and St. Peter endeavours to shew that "his beloved brother" Paul gave no ground for this.

There are the same style and even verbal expressions in this as in the first epistle, which therefore determine the author, though this remark does not apply to the second chapter, which differs from the rest of the epistle.

Analysis :

Introduction	i. 1-3.	Scoffers	iii. 1-9.
Practical holiness	4-21.	The Last Day.	10-16.
False teachers	ii. 1-22.	Epitome	17-18.

THE EPISTLE OF ST. JUDE.

ST. JUDE was the brother of James I., Bishop of Jerusalem, and was also called "Lebbæus, whose surname was Thaddeus," Matt. x. 3, being a near relation of our Lord, and one of the twelve Apostles. He is mentioned in John xiv. 22.

THE EPISTLE was probably written for Jews, since

(a) He quotes the traditional prediction of Enoch (14).

(b) Refers to a Jewish legend (6, 10).

(c) And quotes the Old Testament (11).

Others think it was addressed to *all* Christians, while others point to a particular congregation against whom the denunciations were levelled.

There are some passages in this epistle similar to those in 2 Peter ii., so it is thought one author had seen the writings of the other. As no reference is made in the instances of God's judgments on the hardened to the awful destruction of Jerusalem, perhaps the epistle was written previous to that event.

OCCASION OF WRITING.—The epistle is a scathing denunciation of the false teachers seducing the church.

CONTENTS.—Part I. warns against false teachers, who introduce licentiousness, shewing their *punishment*.

Part II. describes their *character*. As a warning against these reference is made

(a) To the rebellious *Israelites* in the desert.

(b) To the fallen *angels*.

(c) To *Sodom and Gomorrha*.

Exhortation to prayer and blessing.

THE FIRST EPISTLE OF ST. JOHN.

That this was written by St. John, the beloved disciple, though it does not bear its name, is gathered

(1) From the belief of the early church to this effect, and

(2) From the internal evidence of its style, thought, &c.

Its *date* is probably after that of his gospel, for

(1) It seems to refer to John xix. 34.

(2) It refers to errors widely spread and firmly rooted.

It has been called a "book of Christian morals," rather than an epistle in the sense of a letter, and was probably addressed to all the churches round about Ephesus, the seat of St. John's labours.

There are the same expressions of love breathing through it as are characteristic of this disciple, but also glimpses of the Boanerges (sons of thunder).

Its *objects* were to warn those who

(1) Denied the Godhead, and
(2) Those who denied the Manhood } of Christ.

(3) To correct the licentious lives of these deceived ones by holding up fellowship with God through Christ as God and man, as the means of purity of life.

Two leading thoughts connect the whole epistle: "God is *light*, walk in light; God is *love*, walk in love."

CONTENTS.—1. *Fellowship with God.* God is light taken as the symbol of holiness, man must therefore be made holy: He is love, we ought therefore to love one another.

2. *Adoption by God.* God is holy, we through Christ must be made holy: God is love, his love is our model.

Chapter v. 7, 8, contains a passage the authenticity of which has been much disputed. The passage is quoted in italics.

For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, &c.*

Bishop Marsh says that no ancient Greek MS. contains it, and no ancient Greek Father ever saw it. There are, however, other good authorities who accept it as genuine.

Analysis:—

Christian doctrine and practise. i. 1-7.

Sin and its atonement. 8-ii. 2.

Faith, love, and obedience. 3-17.

Jesus the Christ. 18-29.

True Christians. iii.

False Christians and Antichrist. iv. 1-15.

Love and faith. 16-v. 5.

Christ our Saviour. 6-12. Epitome. 13-21.

THE SECOND EPISTLE OF ST. JOHN.

This closely resembles the preceding in style and subject matter, and is supposed to have been written about the same time. It is a private letter addressed to "an elect lady" and her children, warning her against those who practically denied the union of the godhead and manhood in Christ, thus ignoring the commandment of love. Nothing is known of the lady addressed.

Here the Apostle declares that the essence of Christianity is love, the expression of true faith following out the example of Christ. It is therefore both individual and catholic (universal) in its aims. The writer, like St. Peter (1 Peter v. 1), styles himself "the elder." It contains but 13 verses, and the substance of 8 of these is contained in the previous epistle. The epistle shews the Apostle's regard for the office of a Christian mother, and the religious education of children.

It was probably written about the same time as the preceding, since there is such a close resemblance between the two, and in Greek, but the place is uncertain.

Analysis :—

Introduction	1-4.	The doctrine of Christ	7-9.
Charity	5.	False teachers	10, 11.
Obedience	6.	Conclusion	12, 13.

THE THIRD EPISTLE OF ST. JOHN. .

This is addressed to Caius, or Gaius. There are three persons of this name mentioned in the New Testament.

1. "*Gaius* mine host and of the whole church" at Rom. xvi. 23; and "I thank God I baptized none of you but Crispus and Gaius." 1 Cor. i. 14.

2. And the mob at Ephesus "caught *Gaius* and Aristarchus, men of Macedonia, Paul's companions in

travel, and rushed with one accord into the theatre." Acts xix. 29.

3. "And there accompanied Paul into Asia, Gaius of Derbe, and Timotheus." Acts xx. 4.

Of these either the former or latter is probably the one addressed in this epistle. In favour of the former it may be mentioned that "mine host" was known for his hospitality, and this letter is a recommendation of some travelling missionaries to his good care.

The place where the third epistle of St. John was written is unknown, and also the date.

Occasion of Writing. To commend Gaius for his piety and hospitality, and to warn him against Diotrophes, and commend Demetrius to him.

<i>Analysis :—</i>	Diotrophes	9, 10.
Introduction	1, 2. Demetrius	12.
Gaius	3-8. Conclusion	13, 14.

THE APOCALYPSE, OR REVELATION OF ST. JOHN THE DIVINE.

The word Apocalypse means the revealing, or unveiling, or withdrawing the veil that shrouds the Holy of Holies from unassisted sight. The book was written by St. John during his banishment to the Isle of Patmos, in the *Ægean* Sea, in the persecution probably of the Emperor Domitian (i. 9).

The book very much resembles those of Ezekiel and Daniel.

CONTENTS.—I. *Seven* epistles to the *seven* churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. i.—iii.

II. *Seven* seals, or seven sheets of parchment rolled round the usual piece of wood to make one book, see Isaiah xxix. 11. As each seal was broken a sheet was unrolled. iv.—viii. (a) The white horse, (b) the red horse, (c) the black horse, (d) the pale horse, (e) the martyrs, (f) the day of wrath, (g) the Church expectant.

III. The *Seven* Trumpets. viii.—xi.

IV. The *Three* enemies of the church. xii.—xiv.

(a) Satan, (b) the beast, (c) the false prophet.

V. The *Seven* vials. xv., xvi.

VI. Overthrow of the *Three* Enemies. xvii.—xx.

VII. The Heavenly Jerusalem. xxi., xxii.

The book is also divided by Dr. Angus into

I. *The things which are*, i.—iii., containing the seven epistles, each of which consists of (a) introduction, (b) characteristics of some one church, (c) promised reward to the faithful.

II. *That which shall be*, iv.—xxii., in which the struggles and ultimate triumphs of the faithful are portrayed by means of visions.

INTERPRETATION.—(a) Some think that the events symbolized have had their interpretation in the early history of the church.

(b) Others think the visions refer to the history of the church between the first and second advent of our Lord.

(c) Others think that they refer only to the last days of the church on earth.

SCRIPTURE GEOGRAPHICAL NAMES.

- ABANA*, one of the two rivers of Damascus, rising in Anti-Lebanon, and flowing east through Damascus. 2 Kings v. 12.
- Abarim*, a mountain range in Moab, east of the Jordan. Numb. xxvii. 12.
- Abilene*, tetrarchy east of Anti-Lebanon. Luke iii. 1.
- Accho*, now Acre, formerly Ptolemais, on Bay of Acre. Acts xxi. 7.
- Aceldama*, = field of blood; the potter's field near Jerusalem. Matt. xxvii. 8; Acts i. 19.
- Achaia*, Roman province of Greece. Acts xviii. 12.
- Admah*, the royal "city of the plain." Gen. x, 19.
- Adullam*, cave somewhere near Hebron. 1 Sam. xxii. 1.
- Aenon*, west of Jordan, where John baptized. John i. 28.
- Ai*, or Hai, east of Bethel, Josh. vii. 2, royal city of Canaan.
- Ajalon*, city and valley, over which the sun stood still. Josh. x. 13.
- Alexandria*, founded by Alexander the Great, B.C. 322; birthplace of Apollos. Acts xviii. 24.
- Anathoth*, priests' city in Benjamin, where Abiathar was banished, and Jeremiah born. 1 Kings ii. 26.
- Anti-Lebanon* = Antilibanus, east part of Lebanon mountains, with Coele-Syria on west, 5000 feet average height, Mount Hermon 7000 feet; source of Jordan and Abana. The slope is on the east, and counter-slope on the west.
- Antioch*, capital of Syria, on the river Orontes, where the disciples were first called Christians. Acts xi. 20-26. The starting place of Paul on his missionary journeys.
- Antioch in Pisidia, whence St. Paul was expelled. Acts xiii. 50.
- Antipatris*, fortified city between Jerusalem and Cæsarea. Acts xxiii. 31.
- Appii Forum*, on the Appian Way. Acts xxviii. 15. 43 miles from Rome.

Ararat, a district and mountain of West Asia, where the ark rested. Gen. viii. 4. Not the Ararat, 17,260 feet high, in the same neighbourhood.

Arimathæa, probably Ramah.

Armenia, district of Ararat. 2 Kings xix. 37.

Arnon, the river separating Moab from Ammon. Deut. ii. 24.

Aroer, a city on the above, in Reuben. Deut. ii. 36.

Ascalon, see Ashkelon.

Ashdod, or Azotus, half-way between Gaza and Joppa, whither the ark of God was taken. 1 Sam. v.

Ashkelon, one of the "five cities" of the Philistines, on the Mediterranean, between Gaza and Ashdod; connected with the Crusaders and Richard I.

Asia stands for all Asia Minor, but in the New Testament it is limited to the Roman province of Asia Minor containing the "Seven Churches." Rev. i. 4-11.

Assyria, on the Tigris, with Nineveh for capital, explored by Layard. Is. x. 5.

Athens, capital of Attica, seat of Greek learning, civilization, &c. Acts xvii. 15. Here Paul preached.

BABEL, near Babylon, of which the ruins perhaps exist at Birs Nimrûd = confusion of tongues. Gen. xi. 4

Babylon, capital of Shinar = Chaldea = Babylonia, founded by Nimrod. Also the name of the empire. Gen. x. 10.

Bashan, country east of Jordan, taken by the Israelites from Og, and given to the half tribe of Manasseh. Numb. xxi. 33.

Beersheba = well of the oath, Gen. xxi. 31, at which both Abraham and Isaac made covenants with the Kings Abimelech. The place became the southern landmark of Palestine, "from Dan to Beersheba."

Bela, same as Zoar, the city of the plain, spared for the sake of Lot. Gen. xiv. 2.

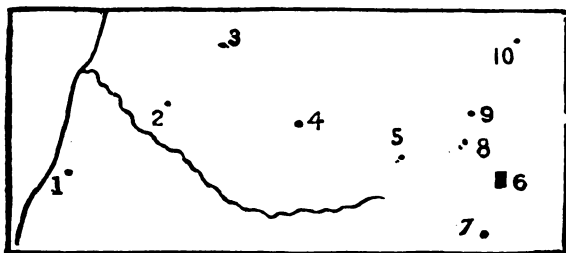
Berea, Acts xvii. 10, in Macedonia, where St. Paul found the people "more noble" than those of Thessalonica.

Bethany = House of dates, on east slope of Olivet, and on the road to Jericho, two miles from Jerusalem; the home of Lazarus and his sisters; the resort of Christ at the close of His ministry, and place from whence He ascended into heaven. John xii.

Bethel = House of God, ten miles north of Jerusalem; scene of Jacob's dream, and afterwards the home of the "sons of the prophets," and royal residence of Jeroboam II. Gen. xii. 8.

Bethesda = place of flowing water; with five arches, and a pool for the sick. John v. 2.

Bethhoron = house of caverns, Josh. x. 11, two towns, the upper and lower, on the border of Benjamin, where Joshua defeated the five Amorite Kings.



1. Ashdod.

2. Ekron.

3. Arimathea.

4. Emmaus.

5. Kirjath-jearim.

6. Jerusalem.

7. Bethlehem.

8. Mizpeh.

9. Gibeon.

10. Bethel.

Bethlehem = house of bread, ancient Ephratah; the dwelling place of Ruth and Jesse; birthplace of David and David's greater son; six miles south of Jerusalem. Matt. ii. 1.

Another Bethlehem was in Zebulon, six miles east of Nazareth.

Bethphage = house of figs, near Bethany, south of Olivet. Matt. xxi. 1.

Bethshan, same as Scythopolis, in Manasseh, where the bones of Saul and Jonathan were exposed. 1 Sam. xxxi. 10.

Bethsaida = house of fish, birthplace of Peter, Andrew, and Philip, on north-west side of Sea of Galilee. Another *Bethsaida* was on north-east side of the same lake, where the five thousand were fed. John i. 44, and vi. 3.

Bethshemesh, a border town of Judah, to which the ark was sent from Ekron; and where Amaziah, King of Judah, was taken prisoner by Jehoash, King of Israel. 1 Sam. vi. 9.

Bithynia, a Roman province east of "Asia," see p. in Asia Minor. Acts xvi. 7.

CABUL, north-west of Ashur, called so (offscouring) by Hiram, King of Tyre, in contempt. 1 Kings ix. 11.

Cæsarea, midway between C. Carmel and Jaffa, 70 miles from Jerusalem, built by Herod, and named after Cæsar Augustus. It was the seat of Roman government, and the depot of the army. Home of Philip and Cornelius, and seat of imprisonment of Paul.

Cæsarea Philippi, Matt xvi. 13, enlarged by Herod Philip, close under Mount Hermon, at the source of the Jordan. Here Simon was surnamed Peter, and probably on the Mount Hermon Christ was transfigured.—*Dictionary of the Bible*.

Calvary—Latin form of Greek *κρανιον* (cranium), and Hebrew *Golgotha* = a skull—not a mountain, but a place near Jerusalem used for executions in the time of Pilate. Luke xxiii. 33.

Cana, in Galilee, John ii. 1, near Capernaum, scene of Christ's first miracle, native place of Nathanael, and perhaps of Simon Zelotes, the Cananite (see p. 93)

Canaan, so called from the son of Ham, means "lying low," compared with the mountains on the north and east. Gen. x. 6.

Capernaum, see p. 93.

Cappadocia, a Roman province in the east of Asia Minor. Jewish inhabitants of it were at Jerusalem at the time of Pentecost. Acts ii. 9.

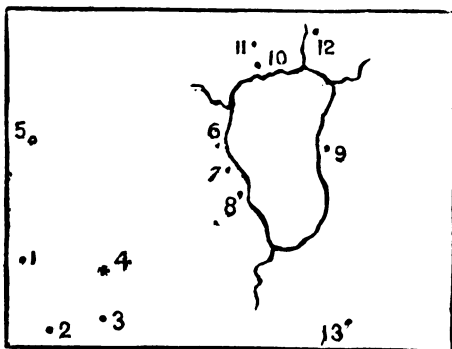
Carmel = the wood, Josh. xii. 22, the mountainous promontory south of the Bay of Acre. Here Elijah built his altar and sacrificed. 1 Kings xviii.

Chaldea, between the Tigris and Euphrates. Jer. i. 10.

Cherith Brook, 1 Kings xvii. 3, 5, a wady (torrent bed) east of Jordan, where the ravens fed Elijah.

Chinnereth, town and lake. Josh. xix. 35; xiii. 27. Canaanitish name of Sea of Galilee, from which name the word Gennesaret was formed.

1. Nazareth.
2. Nain.
3. Endor.
4. Mt. Tabor.
5. Cana.
6. Magdala.
7. Dalmanutha.
8. Tiberias.
9. Gergesa.
10. Capernaum.
11. Chorazin.
12. Bethsaida.
13. Gadara.



Chorazin, see fig.

Cilicia, province in the south-east of Asia Minor; capital, Tarsus, Acts vi. 9, xv. 41, where St. Paul was brought up.

Cæle-Syria = Hollow Syria, the valley between Lebanon and Anti-Lebanon.

Colosse, or Colossæ, in Roman Asia, or "Asia." Here lived Onesimus, Philemon, &c. Col. i. 2.

Corinth, in Greece. Acts xviii. 1. Founded by Julius Cæsar on the ruins of its predecessor, where Paul preached for eighteen months, and whence he wrote to the Thessalonians and Romans; and where he first met Aquila and Priscilla, and founded a church.

Crete, now Candia, Acts ii. 2, Titus i. 12, an island in the Levant.

Cyprus, the Chittim of the Old Testament, an island in the Levant; the birthplace of Barnabas, and scene of Paul's first missionary work. Acts iv. 36, xv. 39.

Cyrene, a Greek city on the north coast of Africa; birthplace of Simon, who carried the cross of Christ. Matt. xxvii. 32.

DALMANUTHA, a district on the west of Lake Gennessaret.

Dalmatia, a mountainous part of the Roman province of Illyricum. 2 Tim. iv. 10.

Damascus, Gen xv. 2, still containing 150,000 inhabitants. One of the oldest cities in the world, and still has the "Straight Street" in it of Acts ix. 11. Conquered by David, but became free under Solomon, and rose to its highest power under Hazael. 1 Kings xi. 23.

Dan—formerly Laish—the northern boundary of Palestine (see Beersheba). Judges xx. 1.

Derbe, Acts xiv. 20, in Lycaonia, in Asia Minor.

Dothan, ten miles north of Samaria; connected with the early history of Joseph, Gen. xxxvii. 17, and where Elisha dwelt. 2 Kings vi. 13.

EBAL, Mount, Josh. viii. 33, north of Shechem (Sychar), modern Nablous, and opposite to Mount Gerizim. Here the people stood and affirmed the curses.

Edom = Seir = Idumea, dwelling-place of Esau, a mountain region stretching from Moab to the Gulf of Akaba (Red Sea). Here Amaziah cast down from the cliffs 10,000 Edomites. 2 Chron. xxv. 11. The chief cities were Bozrah, Petra, Elath, and Eziongaber.

Egypt, the valley of the lower Nile, 10,000 square miles in area, with mountains on east and west. Visited by Abraham; Joseph and his brethren; Solomon became son-in-law of its king; thither Jeroboam fled from Solomon, and came back full

of idolatry; with Egypt Hezekiah and Jehoiakim made alliances.

Ekron, most to the north of the "five cities" of the Philistines.

Elah, valley 15 miles south-west of Jerusalem, where David killed Goliath. 1 Sam. xvii. 2.

Emmaus, Luke xxiv. 13, $7\frac{1}{2}$ miles from Jerusalem, where the risen Lord appeared to two disciples.

Endor, 1 Sam. xxviii. 7, where Jabin and Sisera were overthrown, and where Saul consulted the "witch;" in Issachar.

Engedi, on west shore of Dead Sea, midway between north and south. 1 Sam. xxiv. 1. Where Saul and David came into conflict.

Ephesus, Acts xviii. 19, capital of "Asia," at the mouth of the river Cayster; rich, idolatrous, luxurious. Here Paul preached, leaving there Aquila and Priscilla; and here Timothy was Bishop. The first mentioned of the Seven Churches.

Esdraelon, Hebrew = Greek Jezreel, a plain extending from Jordan to the Mediterranean, between Lebanon and Carmel, watered by the Kishon.

Eshcol, Brook, = cluster, near Hebron, whence the spies brought the cluster of grapes. Numb. xiii. 23.

Euphrates, Gen. ii. 14, or "the river," rises in two sources in Armenia, and flows into the Persian Gulf.

Eziongaber (see Edom), Solomon's seaport on the Red Sea.

FAIR HAVENS, harbour in South Crete, port of Lasea, where St. Paul put into port on his journey to Rome. Acts xxvii. 8.

GALATIA, central Roman province of Asia Minor. Acts xvi. 6. Twice visited by St. Paul, where he founded "the churches."

Galilee, in the time of Christ, comprised the four northern tribes.

Gath, one of the five cities of the Philistines, birthplace of Goliath, and where David found refuge from Saul.

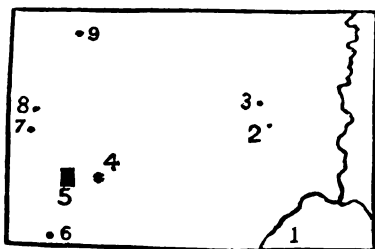
Gaza, another and the chief of these, where Samson died.

Gerizim, mountain opposite Ebal (see p. 103). Here Sanballat built a rival temple.

Gethsemane, Matt. xxvi. 36, a garden on the west slope of the Mount of Olives, the scene of Christ's agony.

Gibeon, Josh. ix. 3, royal city of the Hivites, whose inhabitants deceived Joshua into making a league.

1. Dead Sea.
2. Gilgal.
3. Jericho.
4. Mt. Olivet.
5. Jerusalem.
6. Bethlehem.
7. Mizpeh.
8. Gibeon.
9. Bethel.



Gilboa = bubbling fountain, a hill range on the plain of Jezreel, where Saul and Jonathan fell. 1 Sam. xxxi. 1.

Gilead, the highland east of Jordan; the home of Jephthah and Elijah, the refuge of David from Absalom, and the scene of the death of Ahab.

Gilgal, the first encampment and head-quarters of Joshua west of Jordan; the scene of the Passover and Circumcision. Josh. iv. 19.

Gomorrah, the second of the five cities of the plain of Siddim. Gen. xiv. 2.

Goshen, a pasture district in Egypt; the settling place of Joseph's family, east of the Nile.

HAMATH, same as Coele-Syria (see p. 89).

Haran, or Charran, the plain of Mesopotamia, to which Abram went from Ur of the Chaldees. Gen. xxiv. 10.

Harosheth of the Gentiles, a city west of Lake Merom, to which Gideon pursued the forces of Jabin. Judges iv. 2.

Hebron, one of the oldest cities of the world, Gen. xiii. 18, formerly Kirjath Arba, Mamre, where Sarah died, and in the cave of Machpelah near which she was buried. Here Abraham, Isaac, and Jacob lived. Taken by Joshua and given to Caleb; then a Levitical city of refuge; and seat of David's kingdom.

Hermon, Deut. iii. 8, north-east landmark of Palestine, same as Sirion and Shemir.

Heshbon, capital of Sihon, King of the Amorites; afterwards a Levitical city of refuge.

Hinnom, valley of, opening into the valley of Kedron, south-east of Jerusalem, the scene of the horrid rites of Moloch.

Hor, Mount, where Aaron died, near Petra, in Edom.

Horeb, see Sinai.

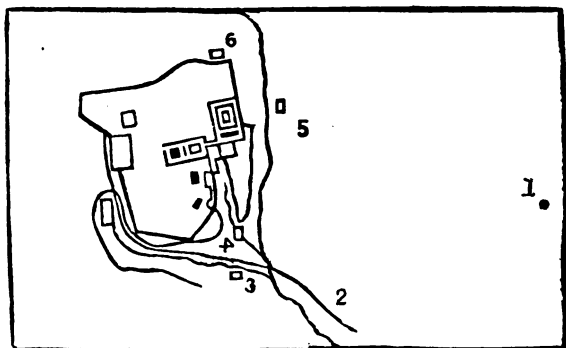
JABBOK, a river flowing through Gilead, and entering the Jordan nearly midway between Lake Tiberias and the Dead Sea. Anciently the boundary between the Amorites and Bashan. On the left bank Jacob met Esau. Gen. xxxii. 22.

Jabesh Gilead, capital of the country east of Jordan. Rescued by Saul from Nahash.

Jacob's Well, John iv. 6, at the entrance of the valley of Shechem. Here Christ discoursed with the woman of Samaria.

Jebus, original name of Jerusalem. Judges xix. 10. Captured by David. See Jerusalem.

Jericho, near the Jordan on the west, in the lower valley. Destroyed and cursed by Joshua, but rebuilt by Hiel, though he suffered the consequences of the curse pronounced. Here Elisha healed the spring of the waters; Zedekiah was taken near it by the Chaldeans; the later city was visited by Christ.



1 Bethany. 2 Cedron. 3 Aceldama. 4 Siloam. 5 Mt. Olivet. 6 Bethesda.

Jerusalem. Here took place the following events:—
 Joshua defeats Adonibezek. Josh. x. 1. City captured by Judah and burnt. Judges i. Then rebuilt by Jebusites. Made capital of David's kingdom. 2 Sam. v. 6. Ark brought by David to Mount Zion. Dedication of Temple by Solomon. 1 Kings viii. Its plunder by Shishak. 1 Kings xiv. 25. Capture and plunder of Jerusalem by the Philistines in the reign of Jehoram. 2 Ch. xxi. 16. Capture. 2 Kings xiv. 8. Visited by earthquake in reign of Uzziah. 2 Ch. xxvi. Desecration of temple by Manasseh. 2 Kings xxi. Siege by Nebuchadnezzar, 2 Kings xxiv., and capture, 2 Kings xxv., and destruction; and the captivity, B.C. 588. Return under Zerubbabel by decree of Cyrus, 536 B.C. Dedication of second temple.

Joppa, now Jaffa, on the south-west coast of Palestine, the port of Jerusalem. Here Peter met the messengers of Cornelius. Acts ix. 36.

Jordan = the Descender, with the Hieromax and Jabbok on its left bank; no tributaries on the right bank. No town on its banks, and it is unnavigable, abounding in rapids, with a few fords here and there.

KADESH BARNEA, Numb. xiii., on the borders of Edom, where the Israelites halted in their desert journey, where Miriam died, the people murmured, the rock gave water, and whence the spies were sent.

Kedesh Naphtali, a city of refuge in that tribe, from which Barak came to meet Deborah.

Kidron, or Cedron, brook skirting Jerusalem, especially on the east.

Kishon, a winter torrent, draining the plain of Esdraelon into the bay of Acre; where Barak overthrew Sisera, and Elijah slew the prophets of Baal.

LAODICEA, a city in Roman "Asia," near Colosse, which was evangelized by St. Paul. Col. iv. 13.

Lasea, see Fair Havens.

Lebanon, a double mountain range in the north of Palestine, Lebanon and Anti-Lebanon, with Coele-Syria between; averaging 6000 to 8000 feet high. Dent. i. 7.

Lycæonia, district of Asia Minor containing Lystra. Acts xiv. 11.

Lycia, a district in south-west Asia Minor. Acts xxvii. 5.

Lydda, where Peter raised Æneas, on the plain of Sharon, 9 miles from Joppa.

MACEDONIA, northern part of Greece; first part of Europe evangelized by St. Paul, by whom it was thrice visited. Acts xvi. 9.

Machpelah, cave of, "before Mamre," where Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob were buried.

Marah = bitter, fourth halting place for Israel in the desert. Here the bitter waters were sweetened.

Media, north-west of Persia proper, and south and south-west of Caspian Sea.

Megiddo, a city in the south of the plain of Esdraelon, where Sisera was overthrown, and Ahaziah and Josiah fell. 2 Kings xxiii. 29.

Meribah = strife, a place in the desert journey of Israel where the smitten rock gave water. Numb. xx. 13.

Merom, waters of, Josh. xi. 5, a lake fed by the upper Jordan, $4\frac{1}{2}$ miles from north to south, $2\frac{1}{4}$ wide from east to west, 9 to 15 feet deep.

Miletus, Acts xx. 15, 25 miles from Ephesus, where Paul took his farewell of the Ephesian elders.

Moab, the district to the east of the Dead Sea, with Ammon to the north, and Edom to the south.

Moreh, near Shechem, where Abram first pitched his tent in Canaan.

Moriah, two days' journey from Beersheba, where Abraham's faith was tried; its locality not known.
2. The site of Araunah's threshing floor, and Solomon's temple.

NAZARETH, spoken of with contempt, John i. 46, but a very important city in the time of the New Testament. Home of Joseph and Mary before and after the birth of Christ till He was 30 years old. Completely shut in by mountains.

Neapolis, the port of Philippi, first landing place of Paul in Europe. Acts xvi. 11.

Nebo, peak above Pisgah in the mountains of Moab, whence Moses saw the Promised Land. Deut. xxxiv. 1.

Nineveh, capital of Assyria, founded by Asshur (Nimrod?), where Jonah persuaded the people to repent.

Nob, a city of priests in Benjamin, where the sword of Goliath was kept, and where Doeg slew the priests. 1 Sam. xxii. 17.

OLIVES, Mount of, east of Jerusalem, from which it is separated by the valley of Kedron.

PADAN ARAM, in North Syria, Gen. xxv. 20, where Terah went from Ur of the Chaldees.

Paphos, on west side of Cyprus, famous for worship of Venus. Here Saul preached on his first journey, changing here his name to Paul, converting the deputy Sergius Paulus, and punishing Elymas the sorcerer. Acts xiii. 6.

Paran, the wilderness of the wanderings of Israel.

Patmos, a rock island of the *Ægean*, where St. John was banished, and where he wrote the Revelations. Rev. i. 9.

Perga, in Pamphylia, twice visited by St. Paul on his first journey.

Pergamos, a royal city in Mysia. Rev. i. 11.

Pharpar (see *Abana*), a river of Damascus, rises in Mount Hermon.

Philippi, famous for its neighbouring gold mines, Acts xvi. 8, where Lydia was converted, and St. Paul was imprisoned, and the jailer turned to the Lord.

Phœnicia, a maritime plain, 28 miles long from north to south, and five miles broad, containing Tyre and Sidon.

Pisgah, of which Nebo was a crest, east of Jordan, opposite Jericho.

Pisidia, a district of Asia Minor, visited by Paul on his first two journeys.

Pontus, northern province of Asia Minor. Acts ii. 9.

Puteoli, modern Puzzuoli, maritime city on Bay of Naples, where St. Paul landed on his way to Rome. Acts xxvii. 13.

QUARANTANA, a mountain range near Jericho, where Joshua's spies sheltered; the supposed scene of our Lord's temptation.

RABBAH, a fortified city of the Ammonites, captured by Joab for David to stop the invasions of the Ammonites. 2 Sam. x. 10.

Rama, Jer. xxxi. 15, Matt. ii. 18, place supposed to be near Bethlehem, and Rachel's tomb.

Ramah, a city of Benjamin, five miles north of Jerusalem.

Ramoth Gilead, to the east of Jordan, and south of Jabbok. Ahab lost his life trying to recover it from the Syrians, but it was captured by Jehu for Joram.

Raphidim, Ex. xvii., last encampment of Israel before entering the wilderness of Sinai. Here water came forth from the smitten rock, and here Joshua defeated the Amalekites.

Rhegium, now Reggio, on the Strait of Messina, on the east, by which St. Paul sailed on the way to Rome.

SALAMIS, east end of Cyprus, with good harbour; first place visited by St. Paul on his first missionary journey. There were many Jews here, as there were several synagogues.

Salem, probably same as Jebus and Jerusalem.

Salim, where John the Baptist baptized, John iii. 23, near the springs of Ænon.

Salmon, a hill near Shechem, Judges ix. 48, and another name for Hermon. Ps. lxxviii. 14.

Salt Sea, Josh. iii. 16, the Sea of the Plain, or of the Arabah, Deut. iv. 49, 2 Kings xiv. 25; the East Sea, Ez. xlvii. 18; the Asphaltic Lake, the Sodomite Lake, and the Dead Sea. This is so salt that it contains 26, instead of, as in ordinary sea-water, 4 per cent. of salt, a gallon weighing $12\frac{1}{2}$ instead of 10 lbs. (weight of distilled water). This lies in a caldron formed by the mountains on the east and west, the former being the higher and more broken. It is 40 miles long from north to south, and 10 miles broad from east to west, with an area of 250 square miles. The northern portion averages 1150 feet in depth, the southern portion is very shallow. The surface is nearly 1,300 feet below that of the Mediterranean.

Samaria, purchased as a site by Omri from Shemer for the city which he built on it. It is an elevated site six miles north-west of Shechem. It was first besieged by the Syrians, and then by the Assyrians, in the reign of Hosea, when the ten tribes were carried into captivity. It was at a later date rebuilt by Herod the Great.

Samos, an island off Trogyllium, in Asia Minor, where St. Paul went on his third missionary journey.

Samothracia, an island about midway between Samos and Neapolis, visited by St. Paul on his first visit to Europe.

Sardis, ancient capital of Lydia, in Asia Minor, one of the Seven Churches of Asia. Rev. iii. 1.

Sarepta, or Zarephath, visited by our Lord after healing the daughter of the Syro-Phœnician woman. Luke iv. 26.

Seir, see Edom.

Seleucia, port of Antioch, in Syria, at the mouth of the Orontes. Acts xiii. 4.

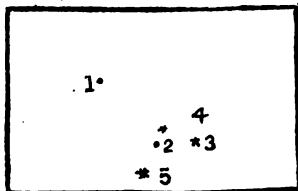
Sepharvaim, an Assyrian city on the Euphrates.

Sharon, an undulating, well-watered, and partly wooded plain, to the west of the central highlands of Israel, and along the Mediterranean Sea; famous for the Narcissus, called the *rose of Sharon*. Is. xxxiii. 9; Acts ix. 35.

Sheba, Arabia Felix, whose queen visited Solomon. 2 Chron. ix. 1.

Shechem, or Sichem, Gen. xii. 6, = shoulder, from its position on the shoulder of Mount Gerizim, in the Vale of Shechem. This city was plundered by Simeon and Levi in revenge for the outrage on Dinah. It became a Levitical city of refuge, was the scene of Joshua's dying address, of Jotham's parable, of Abimelech's history, of Rehoboam's installation as king, and became the capital of the ten tribes, but was overthrown at the captivity.

1. Samaria.
2. Shechem.
3. Jacob's Well.
4. Ebal.
5. Gerizim.



Shiloh, the site of the Tabernacle, to which the ark was brought from Gilgal, and where it was kept till captured by the Philistines. 1 Sam. i., iv.

Siloah, Neh. iii. 15, John ix. 7, the Pool of Silcam, consisting of an upper and a lower artificial rock-hewn tank, to the south-east of Jerusalem. Here our Lord sent the blind man to wash *at* not *in* the pool, who came back seeing. On the last great day of the Feast of Tabernacles, a Levite used to fetch water hence in a golden vessel, and pour it on the sacrifices.

Sin, wilderness of, Ex. xvi. 1, that part of the peninsula of Sinai between the mountains of Sinai and the eastern shore of the Gulf of Suez. Here Israel encamped on leaving Elim before coming to Rephidim, and here the manna first fell.

Sinai, Sina, and Horeb. Horeb and Sinai are used to designate both the whole peninsula between the Gulfs of Akabah and Suez, and also a particular mountain in this district whence the Law was given. The following are the characteristics of the mountain as derived from examination of the record of giving the Law, but the actual mountain is a subject of controversy:—

- (1) That it was then a burning mountain.
- (2) That it was a distinct mountain peak.
- (3) That it could be enclosed.
- (4) That near were well watered valleys, full of pasture for the Israelites.

Smyrna, one of the Seven Churches of Asia. Rev. ii. 8. Here Polycarp was martyred, A.D. 166.

Sodom, the chief of the five cities of the plain destroyed by fire from heaven.

Succoth, an ancient Canaanite city near the confluence of the Jabbok and Jordan, where Jacob crossed with his flocks and herds, and where Zebah and Zalmunna suffered so terribly from the Israelites. Judges viii. 5.

TABOR = elevated, a mount to the north-east of the plain of Esdraelon, seven miles due east of Nazareth. It is 1200 feet high, well wooded, on the flat top of which are ruins of a city; from this summit a beautiful panorama can be seen. Tradition falsely ascribes to it the transfiguration of Christ, which, however, took place on a "mountain apart," and lonely.

Tadmor, Palmyra, 1 Kings ix. 18, on an oasis midway between the Euphrates and Damascus, and on the caravan route to that city from Assyria.

Tarshish, probably near the mouth of the Guadalquivir, in Spain. Besides this there was an Indian Tarshish. 2 Chron. ix. 21.

Tarsus, on the river Cydnus, capital of Cilicia; a seat of learning; birthplace and early home of St. Paul.

Thessalonica, now Saloniki, capital of Macedonia, wealthy from its commerce. Visited by Paul and Silas on the second missionary journey, and by Timothy.

Thyatira, Acts xvi. 14, Macedonian colony in Asia Minor, between Sardis and Pergamos; one of the Seven Churches of Asia. Rev. ii. 18.

Tiberias, on west shore of lake of same name, founded by Herod Antipas, named in honour of the Emperor Tiberius. Here probably John was imprisoned and beheaded.

Tigris, River, formed the eastern boundary of Mesopotamia. Rises near the source of the Euphrates, which it joins after a course of 1150 miles.

Troas, Acts xvi. 8, city on the coast of Mysia, near ancient Troy, port for embarking for Macedonia. From this place Paul set forth for Europe; here at a later date, Acts xx. 5-13, he restored Eutychus to life. He again visited it, 2 Tim. iv. 13.

Trogyllium, between Ephesus and Miletus, on the west coast of Asia Minor.

Tyre, anciently built on the mainland, but subsequently on an island. It successfully endured a siege from Shalmanezzer; was conquered by Nebuchadnezzar after a siege of 13 years; suffered from the Egyptians, Persians, and Alexander the Great.

UR, Gen. xi. 28, in Babylonia, native country of Abram, whence he emigrated to Haran.

ZIDON, or Sidon, = fishery, twin capital with Tyre of Phœnicia, 20 miles north of Tyre, the most northern of the cities visited by our Lord. Now Saida, with 5,000 inhabitants.

Ziklag, 1 Sam. xxvii. 6, given by Achish to David.

Zion was the stronghold of the Jebusites. David called it after its capture the city of David, and dwelt in the castle thereof. Here the ark was led from the house of Obed Edom, 2 Sam. vi. 12, and here David was buried. 1 Kings ii. 10.

Zoar, originally Bela, the only one of the five cities of the plain which escaped destruction.

The following questions have been already set at previous Diocesan Examinations of Pupil Teachers, and will form an admirable means of testing the knowledge of the student, and a guide to future examinations:—

Give an account of the visit of the shepherds to our Lord. State what lessons you may learn from the story.

Give a short account of the events of Holy Week.

Write out, in the words of the Bible, the account of any miracle or parable which you know.

Quote passages of scripture to prove any two of the following truths:—The truth of God; His almighty power; His infinite love; His hatred of sin; The forgiveness of sins; The resurrection of the body; Future judgment; Life everlasting.

State, as nearly in order as you can, the events of the first year of our Lord's Ministry.

Give a brief account of the various appearances of our Lord after His resurrection.

Give an account of the Temptation, and state what lessons you would draw from the story for a class of young children.

Give an account in St. Matthew's own words of his call, and of the events at the feast in his house.

State briefly the contents of the first nine chapters of the Gospel according to St. Matthew.

Write out what is said in the Sermon on the Mount on forgiveness, example, returning good for evil.

Give an account of the Temptation of our Lord, as found in the Gospel according to St. Luke.

State what you know of St. Luke.

What parables are recorded by St. Luke only? Write out one of them.

Give in as full detail as possible the events of the Thursday night in Holy week.

Give in detail the events which took place from the institution of the Lord's Supper to the time of our Lord's death.

Make "notes of a lesson" for the class you generally teach on one of the following:—The Sower, The Prodigal Son, Healing the Centurion's Servant, Feeding Five Thousand, "Give us this day our daily bread."

THE SOWER. Matt. xiii. For class of elder children.

Subject matter.

I. *A Parable.* "An earthly story with a heavenly meaning."

Differs from (a) *Fable*, no animals or inanimate objects speak in it.

(b) *Proverb* (1), as it takes up and carries out some figure or similitude.

(c) *Allegory* (2), since this explains itself.

Favourite mode of instruction in the east, specially

used by our Lord. His reason for this (Matt. xiii. 13), (3) His are simple, natural, drawn from objects around him, suitable to all alike, and capable of several interpretations. (4) None recorded in St. John.

II. *The scene of the parable.* Read to the class the text. His audience consisted of the disciples, and a multitude standing on the shore, while Christ taught them in the open air out of the boat ("ship"). Matt. xiii. 1. (5)

III. *The Parable itself.* This divides into 4 parts. (1) The seed on the wayside devoured by fowls. xiii. 3, 4.

(2) That on a rocky place scorched by the sun. 4-6.

(3) That choked by thorns. 7.

(4) That on good ground, bringing forth varying fruit. 8.

IV. *The Interpretation.* Each of these represents a class of hearers.

(1) Those who hear the word (the seed), and the devil (the fowls) snatches it up from their hearts, v. 19.

(2) Those who hear it, but fall away under persecution from without (sun), 20.

(3) Those who hear it, but let the cares and pleasures (thorns) choke it. 22.

(4) Those who hear and keep it, and send it on to others. 23.

V. *Lesson.* The same word is preached to all; each hearer alone is responsible for the reception he gives to it. (6)

METHOD.

(1) Ask for a proverb from the class.

(2) Give the class an allegory—that of Sarah and Hagar as representing the two covenants. Gal. iii.

(3) Read the parable to the class.

(4) Point this out to the class at the end of the lesson.

(5) Read Matt. xiii. 1-23.

(6) Question and recapitulate.

THE PRODIGAL SON. Luke xv. 11-32.

For class of young children—Standards II. to IV.

Subject matter.

I. *The Context of the Parable.* Forms one of a series—

1. The Lost Sheep. xv. 1-7.

2. The Lost Piece of Money. xv. 8-10.

3. The Prodigal Son. xv. 11-32.

(1) and (2) shew *God seeking man*, (3) shews *man returning* to God. What was Christ's design in the parable?

II. *The parable itself.* (1) Having read and explained the parable, give a *viva voce* relation of it. Shew how the Jews refused to eat the flesh of swine or to have anything to do with them. (2) Mark that the younger son had no right to claim the inheritance. (a) His father was yet alive. (b) He was morally unfit for it. Whose conduct does Christ here contrast?

III. *The Interpretation.* The *Father* is God. The *taking a journey* implies the sinner avoiding the presence of God at church, in His word, in prayer and the sacraments. The *famine* shews the unsatisfying character of earthly pleasures. The *husks and swine* imply the misery to which sin reduces us. The *Prodigal's coming to himself* shews he had before been out of his senses; and all *wickedness* is *folly*. The *Father a great way off* points out God's loving kindness to the repentant. The *best robe* means the very best, that of the righteousness of Christ; the *fatted calf* the joys of the penitent. The *angry brother* is seen in the self-righteous.

Besides this general application, we have in the repentant son the Gentiles, and in the self-righteous the Jews, and especially the Pharisees (3).

IV. *Lessons.* Contained in v. 18, 19 (4), God ever welcome to receive the penitent sinner, when man, even our brother, may be sullen and hold aloof.

METHOD.

(1) Read the text.

(2) What miracle of judgment was wrought by Christ against those who kept swine?

(3) Explain who these were.

(4) Dictate these verses to be learnt by the class.

(5) Question and recapitulate.

HEALING THE CENTURION'S SERVANT. Matt. viii. 5-13.

Subject matter—For junior class.

I. *The Centurion*. (1) A Roman officer. The Romans had conquered Palestine, and kept it quiet by garrisons or strongholds at Cæsarea, Jerusalem, &c. The Roman soldiers were generally brutal, and ignorant of religion. This one was worthy, and loved the Jews, and had built them a synagogue; and was probably a believer in God. The Jews intercede for him. Luke vii. 3-5.

He was (1) *Loving*, shewn by (a) his treatment of the subject Jews, (b) his affection for his servant.

(2) *Humble*, as he did not think himself worthy to receive Christ.

(3) *Faithful*, as he believed in Christ's power even when absent in person (2).

II. *The Miracle* (3). This was wrought just after the Sermon on the Mount, and in Capernaum (4). The sick man was incurable—no remedy for palsy. The healing was a reward for the faith of the centurion, "As thou hast believed, so be it done unto thee." It was also a sign to the spectators.

III. *Lessons*. (1) Faith and humility are pleasing to God, and meet with their reward.

(2) As Christ healed the sick, and sickness originally sprung from sin, so He can cleanse from sin if we have faith.

(3) This man was a heathen, but was accepted before many Jews; and we shall be cast into outer darkness while the heathen enter the Kingdom, if we are wanting in faith and humility (5).

METHOD.

(1) Point out that other centurions are mentioned

in the New Testament. Cornelius, the one at the cross.

(2) Contrast his faith, though a heathen, with the unbelief of the Jews.

(3) Explain what a miracle is, and the necessity for such.

(4) Our Lord's own city, on the Sea of Galilee; highly favoured, and then "cast down to hell."

(5) Question and recapitulate.

FEEDING THE FIVE THOUSAND. St. John vi. 1-14.

Subject matter—For junior class.

I. *Feeding Five Thousand.* We pray daily, "Give us this day our daily bread," see p. 112, for without God's blessing the corn would not grow. By night and day from seedtime to harvest God's goodness is at work, so that not five thousand only, but countless millions are fed. Two miracles of feeding are recorded, this and that of the Four Thousand, which took place at different times, in different places, and under different circumstances. Mark viii. 1-9. The scene of the miracle is the shore of the Sea of Galilee (1); the time was the Passover; those fed are the disciples and a great multitude. These had come for bread for their souls, and now bread for their bodies is miraculously provided.

II. *The Miracle.* Barley bread and fish (2) were the staple diet of the people on the shore of the lake. The people are first arranged in order—God's works are always the perfection of order, and shew no confusion. When all are satisfied the fragments are carefully gathered; there is no waste, though the power that wrought the miracle could again have supplied future wants. Before the meal thanks are offered up. This was the usual custom of the Jews, and the want of it shews an ungrateful, thoughtless receiver. The effect of the miracle is to make the people confess that Christ must be the Messiah.

III. *Lessons.* (1) The Divine love forgets not

our earthly in providing for our spiritual wants—the body as well as the soul. · Seek first the Kingdom of God and His righteousness, and all *necessary things* shall be added unto us.

(2) Waste is wicked, as taught by Christ's example.

(3) The power of God is ever present in the multiplication of bread by natural means (3).

METHOD.

(1) Draw map of Sea of Galilee, and shew scene of the miracle.

(2) Why did Christ ask Philip what was to be done?

(3) Question and recapitulate.

“GIVE US THIS DAY OUR DAILY BREAD.”

Subject matter—For young children.

I. *To whom we pray.* (1) Our Father in heaven, for if we being evil know how to give good gifts to our children, how much more shall our Heavenly Father give all good things to them that ask Him. We ask as little children, humbly, confidently, thankfully. He will grant our prayers as a Father by creation, adoption, and preservation. He even gives earthly food to the thankless that do not ask. He maketh His sun to shine and His rain to fall upon the fields of the evil and the good, as an earthly father gives necessary food and clothing even to a thankless child; but this waiting upon our Fathers, both of heaven and earth, is a part of our training.

II. *What we ask for.* (2) By daily bread is meant all that is necessary both for the body and the soul; as food, shelter, raiment, health, and strength for the one; and love, dutifulness, obedience, and faith for the other. We ask for this daily, that we may also feel dependent on the giver of all good, and not forget the giver in the gift; we have no right to ask for stores for future wants. And we do not ask for luxuries; by bread is meant that which is alone necessary, not forgetting Christ's meat and drink was

to do the will of Him that sent Him, and that we are to follow His example. While we ask for bread, we are to use all proper means to secure this by work, for that is a part of the asking (3).

III. *Lessons.* (1) Humble daily dependence upon God.

(2) Loving confidence in His love towards us.

(3) Gratitude for daily support.

METHOD.

(1) This is a petition in the Lord's prayer.

(2) Bread is the staff of life, and so represents all that *supports* that life.

(3) A man once waited for the ravens to come and feed him, as they did Elijah, but God did not listen to his prayers, which were offered not in dependence on God, but to try Him.

(4) Question and recapitulate.

St. Paul says (1. Tim. vi. 2): "But thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness." Shew from Holy Scripture with regard to any three of these:—I. That they are enjoined. II. That they bring blessings.

State what you know about St. John the Evangelist, and, if you can, write out the collect for his day.

State any characteristics which mark the Gospel according to St. John.

With what object was the Gospel according to St. John written?

Write down in order the events of the Gospel History from the Annunciation to the Baptism of our Lord, assigning to each the recognised date.

Give in the fullest detail possible the events of Friday in Holy Week.

Write down the story of the Ascension as you would tell it to a class of young children, carefully calling attention to any lessons to be learnt.

Write out "notes of a lesson," for your usual class,

on one of the following:—Joseph and his Brethren, The visit of the Shepherds, Christ raising the Widow's Son, The Parable of the Talents, "Give us this day our daily bread."

JOSEPH AND HIS BRETHREN. Gen. xlii.-xlv.

Subject matter.

I. *Who was Joseph?* Son of Jacob and Rachel, and own brother of Benjamin; also brother on the father's side to Reuben, Simeon, Levi, Judah, &c. Know nothing of him till 17 years old. Much loved by Jacob, who made him a coat of many colours. This made his brothers jealous, as did the reports of their ill conduct he carried to Jacob (1).

II. *His Dreams.* (1) He dreamed his 11 brothers, figured under sheaves of wheat, would bow down to him.

(2) He dreamed that his parents and brethren would bow down to him.

These were fulfilled when he was lord of all Egypt.

But the dreams increased his brethren's hatred. While at Shechem minding their flocks Joseph is sent from Hebron to enquire after their welfare. The brothers think of killing him, but Reuben persuades them to cast him into a dry pit. He is then sold to a travelling caravan going down to trade with Egypt (2).

III. *In Egypt.* Narrate his history in Egypt up to time of famine. In the dearth 10 of his brethren visit him, and buy food. He tries them by appearing harsh to them. All his brethren visit him the second time, and then the whole band of Israel come down and settle in Goshen. When Jacob was dead the brethren of Joseph fear he will then take vengeance on them for the past, but he allays their fear. On his death-bed he makes them swear that they will carry his bones up out of Egypt when they return to Canaan.

IV. *Lessons.* (1) Out of evil God brings forth

good; Joseph's slavery was the salvation of Egypt and the Israelites.

(2) The Lord never forsakes his own in distress: the Lord was with Joseph in the prison.

(3) Crime generally meets with its retribution; the brethren of Joseph are punished for their cruelty to him.

(4) Forgiveness is an estimable quality; Joseph's character is admired by all. (3)

METHOD.

(1) It is right to report wickedness, in order that it may be cured.

(2) A company of traders with camels and luggage in the desert.

(3) Question and summarize.

THE VISIT OF THE SHEPHERDS. Luke ii. 15-21.

Subject matter—For a junior class.

I. *The Shepherds.* In the East these have to guard flocks at night from robbers and wild beasts. So David fought with a lion and a bear. Though humble, it is to them the angels tell the message of good tidings, and they become the first earthly messengers of the coming king. The spot where the angels came is said to be a quiet deep valley on the north-east side of Bethlehem, and a mile from the town. Note their activity and zeal—they leave their flocks, and at once hasten to tell the news.

II. *The Visit.* They "make haste," and enter the presence of the young King; not laid in a cradle befitting an earthly monarch, but in a stall for cattle, where beasts fed, at a caravanserai or inn, or resting place for travellers. It was the time of the "taxing," when the country folk were hastening to their own cities and birth-places to have their names enrolled for the census; and this had brought Mary and Joseph from Nazareth to Bethlehem—their own city. Poor, they have to put up with humble lodging, and there Christ is born.

III. *The effect of the Visit.* The shepherds see enough to confirm the report of the angels; they are not perplexed at the humility of the infant Saviour's entrance into the world; they glorify and praise God for all that they heard from the angels, and most likely from Mary too, and all they saw. Simple and full of faith, they see no miracle wrought by Christ, and yet believe in Him (1).

IV. *Lessons.* (1) The angels are the ministers of God, and are often sent to the lowly, but never to the highminded.

(2) Christ's love and that of God must be infinite, seeing how Jesus emptied himself of His glory to come in such humble disguise, and to such an end.

(3) Our love ought to be kindled in return.

METHOD.

(1) Question and recapitulate.

CHRIST RAISING THE WIDOW'S SON. Luke vii. 11-17

Subject matter—For junior class.

I. *The Scene.* (1) Nain is a small city about three miles to the south of Mount Tabor, in Palestine, and is only mentioned this once in the New Testament. Christ was coming from the country with His disciples and many followers. They approach the walls of Nain—most towns in the east had walls and gates, thus Babylon had 100 gates. The principal gates were shut at night, and small wickets let people pass in. These gateways were used as courts of justice and meeting places for the people, as they are now for markets. The people shew respect to the dead and the widow, which shews they deserved such; and they bring the body outside of the city, as was the custom with the Jews, and Greeks and Romans, unless they wanted to honour the dead, as when they buried David inside Jerusalem. (2) Other occasions of raising the dead: Jairus' daughter, Matt. ix. 18, Lazarus, John xi.

II. *The Miracle.* The Lord had compassion on the widow. She wanted this, as (1) She was a

widow, (2) Her only prop was now taken away; and He shews it by bidding her *weep not*, and so acting that she should no longer have cause to weep. He behaves with simple majesty. He says but a word or two, and touches the bier, not shrinking from death, one of the most terrible of the consequences of sin we reap.

III. *The Effect.* The miracle was wrought not merely for the widow—there would be many such under similar circumstances then and in all time; but for a sign to all men, and the witnesses take it as such, and see that God had visited his people.

IV. *The Lesson.* (1) Christ's great love to the widow—no sorrow that He cannot feel with.

(2) His great power; and He will shew this on all our dead bodies at the great resurrection day.

METHOD.

(1) Describe an eastern funeral.

(2) Point out that the graves were generally caves and rock tombs; these are now found all over Judea.

(3) Question and recapitulate.

THE TALENTS. Matt. xxv. 14-30. For upper class.

Subject matter.

I. *Context of the Parable.* Follows that of the Ten Virgins. Both refer to the Second Advent.

(1) The former *wait* for Christ.

(2) In this parable the servants *work* for Him.

Both are uttered just previous to our Lord's Crucifixion. What is the design of the parable?

II. *The parable itself* (1). Point out that slaves frequently traded for their masters, giving account of that which was entrusted to them (2). Note that hiding money in the earth is frequently spoken of in Scripture, and is practised in that country now, as property is so insecure because of robbers and extortionate rulers. Our Lord does not say that the master is a hard man, reaping where he had not sown, &c., but that if this had been the case it was a reason why

the unprofitable servant should have made a proper use of the talent lent him.

III. *Its Interpretation.* The *man travelling into a far country* is Christ going into heaven; the *servants* are the Apostles and all to whom gifts are lent; the *talents* being wealth, time, ability, &c. The *reckoning* implies that these gifts are lent to us for God's use, not our pleasure; the *reward* of the servant is that of the faithful in all time, not *earned* but given without merit. The *difference in the trust* refers to the varying privileges granted to Christians. The *outer darkness* represents being shut out of the Kingdom of Light, and the *weeping and gnashing of teeth* shew the misery of that state.

IV. *Lessons.* If we neglect the gifts God has entrusted to us we shall be punished for this. Learn verse 24.

METHOD.

- (1) Read it to the class.
- (2) Shew the likeness between this parable and that of the Pounds.
- (3) Question and recapitulate.

Write a short account of what is known of St. Paul from the New Testament.

Describe in detail St. Paul's first missionary journey.

By whom was the book of the Acts of the Apostles written? State the reasons for your answer.

Explain and comment on the following passages:—
 "The former treatise;" "In breaking of bread;"
 "Solomon's porch;" "The Captain of the Temple;"
 "The Synagogue of the Libertines;" "Paul, thou art beside thyself;" "To whom he expounded and testified the Kingdom of God."

Give an account of the miracles mentioned in the Acts, which were wrought by the hands of St. Paul.

What portions of Scripture can you quote which condemn respectively:—Idleness, discontent, selfishness, love of the world, intemperance, slander, disloyalty?

Who were Barnabas, Sapphira, Philip, Elymas, Silas, Aquila?

Write a short life of St. Paul.

How did our Lord foreshow the admission of the Gentiles into His Church? And how was the predication fulfilled?

Give a careful account of the Council at Jerusalem, of the question debated, and the result.

What is a type? What types in the Old Testament are specially mentioned as such in the New?

Explain and comment on the following passages:—

“Let the dead bury their dead;” “Everyone that is perfect shall be as his master;” “In the last day, that great day of the feast, Jesus stood and cried;” “And it was at Jerusalem, the feast of the Dedication, and it was winter;” “He that taketh not his cross and followeth after Me, is not worthy of Me.”

Write the Parable of the Good Shepherd, and give other passages of Scripture in which the Lord is referred to as a Shepherd.

Mention any actions or words of St. Peter which drew upon him praise or blame from Christ.

State exactly what was required from the Cleansed Leper.

Give an account of all that happened at our Lord's Crucifixion.

What is told us of Philip the Evangelist?

Relate what followed upon Saul's arrival at Damascus after his conversion until he was welcomed among the disciples at Jerusalem.

Write what you know of Timothy, and explain the purpose of the Epistles addressed to him.

Explain St. Paul's object in writing the Epistle to the Philippians. What instructions does he give in it to masters and servants?

“These signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them;

they shall lay hands on the sick and they shall recover." When were these words spoken? Illustrate them from the Acts of the Apostles.

Explain clearly the occasion and result of the first Council of the Church—who were present?

Give notes of a lesson upon one of these subjects:—
(if Teacher in Infant School), Ananias and Sapphira.
(If Teacher in Girls' School), St. Stephen, or Dorcas.
(If Teacher in Boys' School), The Shipwreck off Melita.

ANANIAS AND SAPPHIRA. (For Infants.)

Subject matter—Acts v. 1-11.

I. *The Early Church.* Acts iv. 32-37. The early church formed a distinct and separate part of the community—harassed from without by the Jews; it wanted, therefore, a strong bond of union within itself. This was partly secured by the rich putting their wealth into the common stock for the benefit of the poor as well as of themselves. This was a voluntary act, and the Apostles were selected at first as the Almoners or Stewards of this common fund. Christian charity, not compulsion, was the motive power (*u*).

II. *Ananias and Sapphira.* These two disciples wanted to win the reputation of being alike honourable and charitable with the rest of the church without the sacrifice this might cost. It was necessary in that early condition of the church that it should be true in its professions, with bitter enemies without. Both were guilty, and deliberately so. They had planned and plotted with each other to deceive the Apostles and cheat God, knowing all the time the guilt of so doing, but thinking this was hidden from all. They were not compelled to give up their wealth into the common fund; they were morally compelled to tell the truth. If they had kept back part of the price, and had said so, their judgment would not have fallen on them; the punishment was for saying the

part was the whole, that they might win the reputation of giving this whole. The sin was, therefore, more one against the Holy Ghost, who taught them by the voice of conscience their guilt, than against man. Here husband and wife instead of being helps meet for each other were helps to sin only, and each was guilty not only so far as each was concerned, but against the other (b).

III. The *effect* was that great fear fell upon all who heard this. The new faith called for sacrifice of time, money, and even life itself in its professors (see St. Paul's career), and false professors were a source of danger as well as of weakness; hence the severe judgment in this case.

IV. *Lesson.* (1) Lying lips are an abomination to the Lord.

(2) Be sure your sin will find you out. (c) (d)

METHOD.

(a) Communities have since tried to exist having all things common. This is not enjoined in the Bible, though the spirit of love and Christian charity that originated it is so; and communism is practically unsuited to our ways of living.

(b) Their sin was like that of Achan, Judas Iscariot, and Balaam; point this out.

(c) Let the class learn these two texts.

(d) Question and recapitulate.

ST. STEPHEN (for girls). Acts vi. 5—vii. 60.

Subject matter.

I. *The Seven Deacons* (a). The early church at first had all things in common (see p. 120). This required the services of some to look after the poor. As the church increased this labour increased, and took up time of the Apostles which would be better spent in looking after the wants of the souls of those committed to them. So the seven deacons were appointed for this service. Among them, and chief of them, was Stephen.

II. *St. Stephen (b)*. His character is given in vi. 5 and 8, "A man full of faith, of the Holy Ghost, and of power." Him the Jews select for persecution, and bring before the Sanhedrim or Great Council of the nation, bribing false witnesses against him.

The *charge* is that of *blasphemy* against (1) The *Holy Place*, i.e., the Temple; (2) The *Law*; (3) *Against Moses*; (4) *Against God*.

The *Defence (c)* is contained in a recapitulation of the history of the Jews. This was a favourite mode of presenting matters among the Jews, and one often adopted (see St. Paul in Acts xiii. 16).

St. Stephen shewed his respect for *Moses* in his way of speaking of his history; calling him a "ruler and a deliverer by the hand of the angel who appeared to him at the bush;" but pointed out that he foretold Christ as his greater successor, and reminded the Jews that they had thrust this same Moses from them, and would not obey. He points out that he knew the *Law* to be the lively oracles received from God, but the Jews had made a calf, and rejoiced in the work of their own hands. He confessed the Tabernacle and Temple were of divine origin, but pointed out that these could not contain God, who dwelleth in temples not made with hands, even the hearts of spiritual worshippers.

At this point rage seizes the listeners, upon which Stephen openly rebukes them; only, however, to increase their madness. They will listen no more, but violate the law and commit murder; while the innocent victim, like his master, prays for his murderers.

METHOD.

(a) These afterwards were "youngers," as distinguished from the "elders," and included women even.

(b) Called the First Martyr; his name means Crown, and he was the first to wear the crown of martyrdom.

(c) Point out how Stephen takes up the charges.

(d) Question and recapitulate.

DORCAS (for girls). Acts ix. 36-42.

Subject matter.

I. *The Church in Judea.* (a) After the persecution which arose about Stephen, a period of rest for the churches of Judea (b), and Galilee (b) and Samaria (b), came on, and they were edified or built up in the faith. St. Peter was at this time taking the lead among the Apostles at Jerusalem, and went about confirming the churches. In this course he came down to Lydda (b), where he raised Æneas to life again, so that all that saw it at Lydda and Saron (b) turned to the Lord.

II. *Dorcas.* Near Lydda was the town of Joppa (b), on the sea coast, on the same plain of Sharon: and here a church had also been founded. Christian love and charity was here as elsewhere the leading feature, and among the saints was Tabitha, or Dorcas, who shewed her love in making garments for the poor of her church. She, however, fell sick and died. In this distress at Lydda the church sent to Peter, then at Joppa, for comfort. This he gave them by raising Dorcas to life, and to a renewal of her usefulness.

III. The *effect* of the miracle was not merely restoring to life one who had been of great service to the poor, but it was an awakening up of the district, and the cause of many joining the new faith who had their attention aroused in this manner.

In this miracle we have a proof of God's love to those who minister to the poor and needy.

METHOD.

(a) The gospel spread from Jerusalem to Judea, next to Samaria, Galilee, and then to the uttermost parts of the earth, as had been foretold.

(b) Point out on the map.

THE SHIPWRECK OFF MELITA. (For boys.)

Subject matter. Acts xxvii. 27-44.

I. *The Voyage* (a). St. Paul with others, numbering 276 in all, were bound on a voyage to Rome

from Palestine. At that time there were no mariner's compasses, and voyages were made by coasting pretty near the shore. It was the stormy season of the year, and terrible tempests had driven the ship out of all reckoning, disabled the vessel, and at length taken away all hope that the crew and passengers would be saved. After 14 days and nights tossing about in Adria, or that part of the Mediterranean between Italy, Greece, Sicily, and Africa, about midnight, after sounding and finding the shore shelving, the ship came to anchor (*b*).

II. The *Wreck*. In the morning the anchors were cut away, the mainsail was hoisted, and the vessel allowed to take the shore. This was done in a small creek still called St. Paul's Bay; the bow struck against a projecting ledge of the bottom, and the stern was then dashed to pieces by the waves. In this time of danger and gloom, one cheerful man (*c*) sustains the whole, himself sustained by an angel of God. He is also the means of saving the life of the poor prisoners being taken on to Rome from the brutal cruelty of the Roman guard over them. Not a hair of one's head fell from all of them; but all escape safe to land on the island of Melita—now Malta.

III. The *effect* was the loss of the ship, but the gain of 275 souls to Christianity (*d*).

METHOD.

(*a*) The Mediterranean is subject to sudden storms, especially at winter time.

(*b*) The narrative is as fresh as if written by a sailor.

(*c*) Note how a Christian bears temporal dangers and distresses

(*d*) Question and recapitulate.

On what occasions are these persons mentioned:—Silas, Alexander, Manaen, Mnason, Claudius, Lysias, Tertullus, and Publius?

Give the substance of our Lord's teaching on: (a) almsgiving; and (a) the responsibility which comes with light and knowledge.

Which have always struck you as among the most difficult parables to explain to children, and point out what the difficulties are. What explanation of those difficulties have you learnt?

What did our Lord claim to be? How did He make good His claim? Justify from His own words the language of the Nicene Creed respecting Him?

Write out the story of the Ethiopian Eunuch. Which Philip was it who preached to him? What does his interpretation of Isaiah's prophecy teach us as to the principal use to us of the Old Testament?

Give an account of the meeting of the Apostles and Elders at Jerusalem. What is the relation in which we Christians stand to the law of Moses? How does our Church express it in the Seventh Article?

"I am made all things to all men, that I might by all means save some." Illustrate these words of St. Paul from his sermons (a) in the Synagogue, at Antioch, in Pisidia, and (b) on Mars' Hill, at Athens.

Give a list of the miracles of our Lord found only in St. John, and write out one of them. What does our Lord say of His miracles in this Gospel?

Write out some of the principal references to the Old Testament Scriptures found in St. John, with any necessary explanations.

Supposing yourself to have in your hand a picture of our Lord as the Good Shepherd, give notes of a lesson from it to young children.

THE GOOD SHEPHERD (Infants).

Read St. John x. 11-16.

I. *A Shepherd.* (1) In the East he has to defend his flocks against robbers and wild beasts by day and night. So David slew the lion and bear. He may even have to give up his life for his sheep in defending them. The shepherd will do this, but the hireling

flies in time of danger because he has not the love of the shepherd. The shepherd knows all his sheep, and they know him, for he loves them, and they look up to him for protection.

II. *Christ as the Shepherd.* (2) Defends his flock, the sheep and lambs; the strong and grown up and the young and weak, in love and faith, from the devil, who goeth about as a roaring lion seeking whom he may devour; and from wolves in sheep's clothing, who are the wicked pretending to be good. Christ gave up His life for His disciples on the cross. Hirelings are those who flee in time of danger, and will not give up all for Christ and His flock. Christ knows every sheep and lamb in His fold, however small and weak; and the ailing He carries in His bosom, and gently leads the feeble. By and bye other nations will be brought to know the love of the good shepherd, and then the Christians of all the world will make but one family, and all look up to the same leader and protector.

III. *Lesson.* (1) Since Christ shews such love to us, we ought to love Him in return.

(2) When danger, temptation, and evil thoughts arise to try us, we should fly to the good shepherd.

METHOD.

(1) Point out that here sheep *are driven*, in the East they are led.

(2) Mark that Christ shews His love in the comparisons He makes of His office; see parable of Lost Sheep.

(3) Question and recapitulate.

Write out the parable of the Wicked Husbandmen, with a short explanation of its meaning.

Write out one of our Lord's Miracles of Healing recorded in St. Matthew, and give a list of the rest. How does our Lord appeal to His Miracles?

Write down what St. Matthew has recorded of our Lord's teaching: (a) about His own Death and Resurrection; and (b) the Duty of Forgiveness.

Write out the Parable of the Unmerciful Servant, and say what is meant by the King, the Servant, and the Debts. What lesson does our Lord teach us by this parable?

Give an account of our Lord's triumphant entry into Jerusalem. What prophecy was then fulfilled, and from whence is it taken? Quote, if you can, the words of the prophet as given in the Old Testament.

How does our Lord explain the Third Commandment in His Sermon on the Mount?

What events connected with the birth and early life of Christ are narrated by St. Matthew alone? Quote any prophecies mentioned by St. Matthew as fulfilled by Christ.

Give an outline of the Sermon on the Mount.

In the thirteenth chapter there are eight Parables in sets of two. Explain any one pair.

Explain the following, stating the circumstances under which they were spoken:—I will return to my house; He shall not strive nor cry; In vain they do worship me; Sleep on now.

State all you know of St. Luke. For whom was his Gospel written? Give reasons for your answer. What are its peculiarities?

Give an account of all the events connected with our Lord's early life as recorded by St. Luke. Shew how each is introduced into the Prayer-book.

Describe, as accurately as you can, the events of Holy Week; and specify the different charges made against our Lord before the different Judges.

Explain the following, and give the allusions in each case:—The eye of a needle; Let your loins be girded; Thou gavest me no kiss; Let the dead bury their dead.

Trace the steps by which the Gospel became spread, from the day of Pentecost to the imprisonment of St. Peter.

Mention any notices with regard to the numbers, customs, and religious habits of the early believers.

Explain,—The Tabernacle of witness; It is his Angel; The Church in the Wilderness; A devout man, and one that feared God.

What influence for good or evil did St. Stephen, Simon Magus, Ananias, Joses, and 'The Council' exercise upon the Church?

State all you know of St. John, and his object in writing his Gospel.

Give a list of the principal discourses, and a summary of any one of them.

What miracles are recorded only in St. John's Gospel? give the particular teaching of any of them.

Explain the following; and give the allusions:—He was not that light; Destroy this temple; Salvation is of the Jews; I am the door of the sheep.

With whom and for what purpose was St. Paul's last voyage made? Describe the incidents of the voyage.

Connect as far as you possibly can, any of St. Paul's Epistles with the events of his life, so as to show at what place and with what object they were written.

Give an account of St. Paul's connection with the following persons and places:—Elymas, Philippi, Troas, Timothy, Athens, and Ephesus.

Write a sketch of a lesson on one of the following:—St. Paul before Felix; St. Paul a prisoner at Rome.

ST. PAUL BEFORE FELIX. Acts xxiii. 24—xxiv. 27.

Subject matter—For senior class.

I. *Felix* (1) was the Roman Governor or Procurator, who kept his court at Cæsarea; he was shortly after Paul's trial deposed by the Emperor for cruelty and oppression towards the Jews. His character is seen in his keeping Paul bound to wring money out of him for ransom; and in his trembling at the voice of conscience, but putting repentance off till a "more convenient season," which probably never came. He had married Drusilla, daughter of Herod Agrippa.

II. *The Trial.* The Roman commandor at Jerusalem, Claudius Lysias, had sent Paul under escort for trial to Cæsarea, to protect him from assassination by the conspiring Jews. Here, therefore, the High Priest Ananias, the orator Tertullus, and a host of false witnesses, laid their charges against the prisoner.

(1) *The charges* are (a) *Treason*; Paul is called a ringleader of sedition.

(b) *Blasphemer*; he is said to have profaned the temple.

(2) *The Defence* is a flat denial of the charges, "They cannot prove these things whereof they now accuse me."

III. *The Result.* Judgment is postponed till Claudius Lysias shall come down to Cæsarea; the prisoner is meantime kept under guard, having an interview with Felix and Drusilla. Meantime Felix is replaced by Festus, and Paul is left for further trial (2).

METHOD.

(1) Palestine was at this time under the Roman government.

(2) Question and recapitulate.

ST. PAUL A PRISONER AT ROME. Acts xxviii. 16-31.

Subject matter—For senior class.

I. *Rome* (a). Paul had appealed to Cæsar (b) from the judgment of Portius Festus (c), and after a long voyage and perilous shipwreck (p. 123), entered Rome under guard from the Appian Way. The imperial city was at this time the mistress of the world. Here Jews had come for commerce, and to them St. Paul first addresses himself.

II. *St. Paul at Rome.* Within three days of arriving at Rome, Paul calls a meeting of his countrymen, and shews them why he is there bound before them. He deals very gently and courteously with them—"not that I had ought to accuse my nation of," xxviii. 19—but they were already ignorantly prejudiced against the "sect" every where spoken against,

During St. Paul's stay he is allowed to have a lodging of his own, but was always bound to a keeper to keep him safe till his trial. Here he reasons as a Jew with the Jews, shewing how Christ fulfilled the types of the Law and the predictions of the prophets. Though some believed, yet on the whole he met with little encouragement from his countrymen; the deadly hatred of the Jew against the Christian had already sprung up in Rome, to be embittered in after times of persecution, and Paul turned to the Gentiles around him. For two years he thus continued teaching all who would come to his hired house to hear him.

He was after this acquitted, but was again taken to Rome, tried, and executed (*d*).

METHOD.

(*a*) Point out the position of Rome on the map; in the middle of Italy and of the Mediterranean.

(*b*) There were 12 with this title (still retained in Kaiser and Czar in Austria and Russia).

(*c*) Roman Procurator or "Governor" of Judea, see p. 128.

(*d*) Question and recapitulate.

Distinguish between the two Apostles named James, Which wrote the Epistle? State all you know about him.

What does St. James say about Faith and Works? What instance does he quote?

Give St. James' injunctions as to (*a*) Patience (*b*) Prayer, with the examples he mentions.

Explain the following, giving the context in each case:—A double-minded man is unstable; Have not faith—with respect of persons; How great a matter a little fire kindleth; Elias was a man of like passions.

Give an outline of the first ten chapters of the Epistle to the Hebrews.

Explain carefully the resemblance between Melchisedech and his Priesthood and that of Christ.

How was our Lord a High Priest, and in what respect as such was He superior to the former High Priests?

Who are quoted as examples of Faith? How was the faith shown of Moses, Rahab, Jacob, Gideon and Samuel?

By whom do you suppose the Epistle to the Hebrews to have been written? Give reasons for your answer.

Explain the following expressions, stating (very briefly) their context:—"The express image of His person." "Of the things which we have spoken this is the sum." "A worldly sanctuary." "The redemption of the transgressions that were under the first testament." "The time of reformation." "A shadow of good things to come and not the very image of the things." "The profession of our faith." "The substance of things hoped for." "The pleasures of sin." "Was heard in that he feared." "He found no place of repentance." "Considering the end of their conversation."

By what contrasts does the writer of the Hebrews set forth the surpassing dignity of the Lord Jesus Christ?

In what respects does the High Priestly Ministration of Christ excel that of the Aaronic Priests?

By what peculiar features was the Priesthood of Melchisedec marked?

What may we gather from the Hebrews respecting the circumstances of those to whom it was addressed? What is this kind of evidence called?

From what Books of the Old Testament are quotations made in the Hebrews?

Explain the following:---"Hath in these last days spoken unto us by His Son." "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." "Have tasted.....powers of the world to

come." "I will put my laws into their mind, and write them in their hearts." "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us." "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." "We have an altar, whereof they have no right to eat which serve the tabernacle."

Where, when, and by whose hand was the Epistle to the Romans written? And by whom was it sent?

Explain the following expressions:—"The revelation of the mystery." "The proportion of faith." "Your reasonable service." "The redemption of our body." "And patience, experience." "The oracles of God." "Approvest the things that are more excellent."

How is St. Paul led to ask the following questions? And how does he answer them? "What advantage then hath the Jew?" "Shall we continue in sin?" "Is the law sin?" "Hath God cast away His people?"

With what other Epistles does the subject-matter of the Romans connect it?

Explain briefly the following passages:—"To all that be in Rome, . . . called to be saints." "The name of God is blasphemed among the Gentiles through you, as it is written." "I speak after the manner of men because of the infirmity of your flesh." "The Spirit itself maketh intercession for us." "What shall the receiving of them be, but life from the dead." "Be not overcome of evil, but overcome evil with good." "His mother and mine."

What places did St. Paul visit on his first Missionary Journey? State what happened at any two of these places.

What passages from the Old Testament are quoted in the Romans, and in what connections ?

How do the last five chapters of this Epistle differ from the first eleven ?

Explain *fully* any one of the following passages:—
 “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.” “Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” “For none of us liveth to himself, and no man dieth to himself.” “O wretched man that I am ! who shall deliver me from the body of this death ?” “Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

Enumerate the Miracles of St. Peter, giving a detailed account of one of them.

Describe the character of St. Paul, illustrating your answer by reference to incidents related in the Acts.

By whom and to whom were the following words spoken ?—“It is not for you to know the times or the seasons, which the Father hath put in his own power.” “Men and brethren, what shall we do ?” “Lest haply ye be found even to fight against God.” “Are these things so ?” “I have heard by many of this man.” “Jesus Christ maketh thee whole.” “Stand up ; I myself also am a man.” “Upon the which when I had fastened mine eyes, I considered.” “Do thyself no harm.” “Canst thou speak Greek ?” “I would also hear the man myself.” “As concerning this sect, we know that everywhere it is spoken against.”

Compare the picture of the Christian Church drawn for us in the first Chapters of the Book of the Acts of the Apostles, with the condition of the Church as portrayed in the later chapters of the same Book.

Relate as you would to a class of young children :—
The story of Ananias and Sapphira. The Visit of St. Peter to Cornelius. The Raising to Life of Eutychus.

Give some account of the visit of St. Paul (1) To Philippi, or (2) To Athens, or (3) To Ephesus.

Explain and comment upon the following passages :—“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.” “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” “It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.” “We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads.” “Festus, willing to do the Jews a pleasure, answered Paul, and said, ‘Wilt thou go up to Jerusalem, and there be judged of these things before me?’”

Enumerate the several mentions in St. John’s Gospel of (1) St. Andrew, (2) St. Peter, (3) St. Thomas, (4) Judas Iscariot.

Give some account of the Discourse which our Lord held with His disciples at the Last Supper, and of the Prayer which He offered to His Father on the same night.

By whom and to whom were the following words spoken ?—“Thou shalt see greater things than these.” “A man can receive nothing except it be given him from heaven.” “Come, see a man, which told me all things that ever I did.” “What are these among so many?” “Where I am, thither ye cannot come.” “Thou art not yet fifty years old.” “He is of age; ask him.” “I am glad for your sakes that I was not there.” “Lord, who is it?” “Put up thy sword into the sheath.” “Woman, why weepest thou?” “What is that to thee? follow thou me.”

In what respects does St. John's Gospel differ from the other Three Gospels?

Relate as for a class of young children:—The Cleansing of the Temple by Christ. The Healing of the Impotent man. The Washing of the Feet of the Disciples. The Triumphal Entry into Jerusalem. The Visit of the Apostles to the Sepulchre of Christ.

Give some account of the Trials of our Lord as related by St. John.

Prove from St. John's Gospel the Divinity of our Lord.

Explain any two of the following passages:—"Of his fulness have we all received, and grace for grace." "But he spake of the temple of His body." "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "My Father worketh hitherto, and I work." "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all." "I, if I be lifted up from the earth, will draw all men unto me." "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Which of our Lord's Parables teaches us that in His Church the evil will ever be mingled with the good? Which, the Duty of Forgiveness? Which, the Growth of His Kingdom in the world? And which, the Growth of His Kingdom in men's hearts?

Relate, and explain, as you would to a class of young children:—The Parable of the Sower. The Raising of Jairus's daughter. The Parable of the Ten Virgins. The Cleansing of the Leper. The Feeding of the Five Thousand.

Upon what subjects did our Lord touch in His Sermon on the Mount? State fully His Teaching upon any two of these subjects.

In what connections are the following persons mentioned in St. Matthew and St. Mark?—Abel, Archelaus, Bartimeus, David, Elias, Jonas, Joseph, Moses, Simon the Cyrenian, and Solomon.

By whom and to whom were the following words spoken?—"Thus it becometh us to fulfil all righteousness," "We would see a sign from thee," "Give me here John the Baptist's head in a charger," "This shall not be unto thee," "How long shall I suffer you?" "But from the beginning it was not so," "What lack I yet?" "Is thine eye evil because I am good?" "We know that thou art true," "Why make ye this ado?" "Come, let us kill him," "Ye therefore do greatly err."

When, and for what class of readers, do the Gospels of St. Matthew and St. Mark seem respectively to have been written? Give reasons for your answer.

Write a short Life of John the Baptist.

Relate in their order the events of our Lord's last week on earth (before His Crucifixion), and state on what days they respectively occurred.

At what age did our Lord begin His Public Ministry? And what do we know of His manner of life up to that time?

Relate, and explain, as to a class of young children:—The Miraculous Draught of Fishes. The Parable of the Sower. The Parable of the Unjust Judge. The Last Supper. The Trial before Pilate.

Which of our Lord's Parables, recorded by St. Luke, teaches us to make a good use of all we have? Which, the necessity of Repentance? Which, the readiness of God to seek and pardon sinners? And which relate to the subject of Prayer?

By whom and to whom were the following words spoken?—"Whereby shall I know this?" "He that hath two coats, let him impart to him that hath none." "Neither thought I myself worthy to come unto thee." "What went ye out into the wilderness for

to see?" "Thou hast rightly judged." "Ye know not what manner of spirit ye are of." "Bid her therefore that she help me." "Who made me a judge or a divider over you?" "To-day I must abide at thy house." "I will also ask you one thing; and answer me." "I have prayed for thee, that thy faith fail not." "Why are ye troubled? and why do thoughts arise in your hearts?"

Enumerate the several mentions of Elijah which occur in St. Luke's Gospel.

To what members of the Herod family is reference made by St. Luke? And in what connections are they respectively mentioned?

Give some account of (1) The Pharisees, (2) The Sadducees, (3) The Herodians.

What proofs does St. Luke's Gospel contain of the perfect humanity of the Lord?

Explain any two of the following passages:—
 "Blessed are the meek: for they shall inherit the earth. . . . Blessed are the pure in heart: for they shall see God." "Whosoever shall compel thee to go a mile, go with him twain." "He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." "He that is not against us is for us. . . . He that is not with me is against me." "For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." "The last state of that man is worse than the first." "Behold, there are last which shall be first, and there are first which shall be last."

Give a list of the Parables and Miracles peculiar to St. Luke, and write out one of the latter.

Relate some of the chief events from the Institution of the Lord's Supper to the death of our Lord, which are found only in St. Luke.

Give the substance of our Lord's Discourse in the Synagogue at Nazareth. What lesson may we learn from it?

Give a short account of St. Paul's third missionary journey.

What do you know about Lydia, Jason, Gallio, Festus, and Publius?

Give the substance of St. Paul's defence of himself before Agrippa.

Relate briefly the circumstances connected with the following quotations:—"Come over into Macedonia and help us." "To the unknown God." "When I have a convenient season I will call for thee." "Fear not, Paul; thou must be brought before Cæsar."

What prophecies are quoted in the first two chapters of St. Matthew's Gospel as having been fulfilled in Christ?

Explain as to a First Class in what respects Joseph and Samson were types of our Blessed Lord.

Show how the following things were typical of our Blessed Lord:—"The Manna," "The Scape-goat," and "The Brazen Serpent."

Where do these prophecies occur, and how were they fulfilled?—"It shall bruise thy head and thou shalt bruise his heel." "In thee shall all families of the earth be blessed." "He made his grave with the wicked and with the rich in his death." "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Relate the circumstances which led to the appointment of Deacons. Who were the first ordained to the office?

Write what you know about Philip the Deacon.

Give an account of Cornelius. What should we learn from his history?—"His bishoprick let another take." "Ye men of Israel, why marvel ye at this?"

"Lord, lay not this sin to their charge." "It is the voice of a god and not a man." Under what circumstances were these words spoken, and what should we learn from them?

Give an account of the life and office of St. John the Baptist.

Write what you know about "The cleansing of the Ten Lepers." In what respect was leprosy a type of sin?

What is a Parable? What are the lessons to be learnt from the Parables of "The Great Supper," and "The Rich Man and Lazarus?"

Write out *one* of the following Parables, with the lesson which it is intended to teach us:—"The barren fig tree," "The lost piece of money," *or* "The unjust judge."

Write a short account of the sending of the disciples by Jesus, and of the report which they brought back. What do you learn from the way in which the people received their preaching?

Write out a brief account of St. Paul's second journey.

What lessons should be learnt from the history of the destruction of Jerusalem?

Write a short history of St. Peter.

Give an outline of our Blessed Lord's conversation with Nicodemus.

What was the position of the following places, and what events happened at each:—Bethabara, Cana, Sychar, Bethesda, and Bethany?

Write an account of the appearance of our Blessed Lord after His resurrection to Mary Magdalene, and to His Disciples when Thomas was with the rest.

"Behold the Lamb of God." "I am the bread of life." "The poor ye have always with you, but me ye have not always." "A little while and ye shall not see me." Relate briefly the circumstances under which these words were spoken.

State briefly the circumstances connected with each

of the following quotations :—"I am a woman of a sorrowful spirit." "The glory is departed from Israel." "The Lord also hath put away thy sin; thou shalt not die." "Let us fall now into the hands of the Lord."

What were the sins of Judas? How was he punished for them, and what lessons should we learn from them?

Write a short account of Absalom.

Give an account of Solomon's choice of a blessing from God. How did the Almighty visibly manifest His presence in the temple?

Write what you can about the life of St. Peter.

What did our Blessed Lord teach us in the Sermon on the Mount about Forgiveness, and about Prayer?

Write out the Parable of "The Labourers in the Vineyard," or "The Ten Virgins," with any lessons which should be learnt from them.

Give an account of "The Feeding of the 4000," or of "The Healing of the Daughter of the Woman of Canaan."

How did Cornelius show his great faith?

What lessons should be gathered from the history of St. Peter?

Write an account of the journeyings of the Israelites from Egypt to Sinai.

In what words are the character and conduct of the first converts described?

Give the context and meaning of the following passages :—"Being grieved that they taught the people." "We cannot but speak the things which we have seen and heard." "Go, stand and speak in the Temple to the people all the words of this life." "We ought to obey God rather than men." "Whom they set before the Apostles; and when they had prayed, they laid their hands on them." "Understandest thou what thou readest?"

What Miracles done by St. Peter are recorded in the Acts of the Apostles?

Make full notes of a lesson to your class upon the Parable of the Door.

Write a short history of Judas.

Give the context of these passages and explain them:—"The zeal of thine house hath eaten me up." "The wind bloweth where it listeth." "My meat is to do the will of Him that sent me." "Ye do the deeds of your father." "I, if I be lifted up from the earth, will draw all men unto me."

Illustrate by examples taken from the Gospel according to St. John, that Jesus Christ is the Way—The Truth—The Life—The Light—The Good Shepherd—The Bread of Life—The True Vine.

Give an outline of the Sermon on the Mount.

Relate the Parable of the "Unmerciful Servant," and connect it with a petition in the Lord's Prayer and with one of the Beatitudes.

What are the duties of God-parents or Sponsors? Why are they so called?

Write down the spiritual lessons conveyed to us in the Parable of the Prodigal Son.

What does our Lord teach us in the following passages:—"Consider the lilies." "If he shall ask an egg, will he offer him a scorpion?" "These ought ye to have done, and not to leave the other undone." "Which of you, intending to build a tower, sitteth not down first and counteth the cost?" "The Kingdom of God is within you." "If they do these things in a green tree, what shall be done in the dry?"

What do you know about St. Luke? Why do you think he wrote the Gospel which bears his name? Is there anything in his writings, or elsewhere, which would lead you to suppose he was a physician?

Describe the Service in which our Lord took part in the synagogue at Nazareth, and compare it with Divine Service in our Churches.

Explain, as if to children, the parable of the Unjust Steward, and the lesson our Lord drew from it.

On what occasion did our Lord use these words,

and what did he mean by them—"Wisdom is justified of all her children" (vii. 30); "Occupy till I come" (xix. 13); "How is He then His son" (xx. 44); "This is your hour and the power of darkness" (xxii. 53)?

Where, exactly were these places—Bethany, Damascus, Solomon's Porch? Mention any incidents in the Apostolic or Gospel History connected with them.

Where in St. Luke's Gospel or in Acts i.—xii. do we learn (1) the duty of prayer, (2) obedience to parents, (3) liberality?

Explain these phrases—"have worship;" "Abraham's bosom;" "took knowledge of them;" "the Grecians;" the tabernacle of Moloch."

What is known concerning the Herod who slew St. James? State the lessons you learn from the description of the death of Stephen.

Write a short connected account of what is recorded concerning St. Peter in Acts i.—xii. Give the argument of his speech after the healing of the lame man.

Give the names of the twelve Apostles, as recorded by St. Luke; and mention any other names or appellations given to any of them by the other Evangelists.

What Parables of our Blessed Lord are peculiar to St. Luke's Gospel? Write out of any of them; shewing why it was spoken.

Write notes of a lesson on the Miracle of the Feeding of Five Thousand.

Give notes of a lesson (to a 1st Class) on the temptation of our Lord.

What incidents in the life or death of our Blessed Lord were fulfilments of the following prophecies:—"As a sheep before her shearers is dumb, so he openeth not his mouth." "He made his grave with the wicked; and with the rich in his death." "He shall divide the spoil with the strong."

What testimony did the Baptist bear to our Lord; and what prophecy did St. John's work fulfil?

Give instances in which any prominent incidents of our Blessed Lord's history, which are omitted by one Evangelist, are supplied by another.

Isaiah ix. 2. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." How was this prophecy fulfilled, and what reference is made to it, in the New Testament?

State what occurred at the Presentation of Christ in the Temple.

In what words does St. Paul enforce the duties of Constant Prayer; Forgiveness; Truthfulness; Obedience to those who are over you.

Phil. iii. 7. "What things were gain to me, those I counted loss for Christ." To what does St. Paul refer in these words; and why was the loss of them a sacrifice to a Jew?

When, and under what circumstances, was the 2nd Epistle to Timothy written? Support your answer by Paul's own words.

What is the definition of "faith," given by the writer of the Epistle to the Hebrews? Shew clearly that the offering up of Isaac was a severe test of Abraham's faith.

How does the writer of the Epistle to the Hebrews show the superiority of Christ to Moses?

Rom. iv. 25. "Who was delivered for our offences, and was raised again for our justification." Give proof that our Blessed Lord was unjustly condemned; and also state the proofs of His death, and of His resurrection.

Gal. iv. 4, 5. "When the fulness of the time was come God sent forth His Son, made of a woman made under the law, to redeem them that were under the law." Explain clearly each clause of this passage.

Describe the birth, nurture, and preaching of John the Baptist. What does St. Luke record of his later life?

What do we learn from Holy Scripture of St.

Paul's birth-place; of his rank; of his relations; and of his education? Give the exact words of the Bible when you can.

What was the sin of Ananias and Sapphira: and its punishment? How does the Divinity of the Holy Ghost appear from what passed at the time?

How did our Blessed Lord prove from the Old Testament, the fact of a resurrection being possible? What did St. Paul make of this truth in his defence before the Council?

N.B.—The teacher is respectfully advised to make selections from these questions to give to the pupils during the year; and to see that the students read up the text so as to furnish complete answers to them as preparation for the Examination.

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Sherwood House, Nottingham, 1874.

DIOCESAN SCRIPTURE MANUAL.

THE PRAYER BOOK.

Introduction. The use of Liturgies or forms of Common Prayer is lawful, and perhaps necessary.

“The Jews, our Saviour, and His Apostles, as well as the primitive Christians, never joined, as far as we can prove, in any prayers, but precomposed set forms only.”

As instances of these we have the Song of Moses after the passage of the Red Sea; the service of the Levites, 1 Chron. xxiii. 30; and all the Psalms. In the latter Christ and His Church joined in singing, while several Liturgies were in use by the early Church.

“And these precomposed set forms were such as the respective congregations were accustomed to, and thoroughly acquainted with.” *Wheatley.*

The *advantages* of these are—

1. Uniformity and reverent decency are secured.
2. Each act of service is an education in correct views of religious truth.
3. With a great number this is the best means of fixing the attention on the object of worship.

Even among those Christian communities that prefer extemporary prayers, the beauty of the Liturgy of the Church of England, and the appropriateness of its language, postures, and ceremonies, to the several occasions in which these are used, is pretty generally acknowledged. As a mere literary work, the Book of Common Prayer is one of very great interest to the student of English History and English Language; while as an ecclesiastical work, its words

have been treasured up for comfort and consolation in distress more than those of any other Book except the Bible itself, from which its contents are mostly drawn.

First Preface. This was written in 1661, by Bishop Saunderson, after the Savoy Conference. It states the opinions of the Church concerning Puritans.

The *Second Preface* was written in 1548, by those commissioned to prepare the First Prayer Book of Edward VI. It lays down the views of these respecting Roman Catholicism.

The Ecclesiastical Year. At Advent season, which commences the year of the Church, the First and Second Advents of our Lord are brought before the attention of the Church, after which His life on earth is outlined in the Church's Holy-days, viz.:—

Christmas, commemorating His Nativity; New Year's Day, His Circumcision; Epiphany, His Manifestation to the Gentiles; the Purification, His Presentation in the Temple; Lent, His Fasting and Temptation; Holy Week, the institution of the Lord's Supper; Good Friday, His death; Easter, His Resurrection; Ascension Day, His Ascension into heaven.

FESTIVALS.

These include 63 (with Sundays) in honour of our Lord, three consecrated to the Holy Ghost, one to the Trinity, one to the Holy Angels, one to the Virgin Mary, and 76 devoted to the Apostles and Saints.

The principal of those in honour of our Lord are Christmas, the Circumcision, Epiphany, Easter, and Ascension Day. See these.

Those in connection with the Virgin Mary are the Purification, the Annunciation, the Visitation, the Nativity, the Conception.

The first commemorates the Presentation of Christ in the Temple, and the *Purification* of the Virgin, and is commonly known as Candlemas, from the ancient

custom of walking in procession with lighted candles, singing hymns.

The *Annunciation* of our Lady, or Lady Day, is on March 25th, nine months before Christmas Day.

The *Visitation* is that of Mary to Elizabeth; the *conception* is that of Christ by the Virgin; and the *nativity* that of Jesus.

Among the minor festivals to saints are those to martyrs in the great persecutions, and others to martyrs, abbots, bishops, &c., connected with English and French history.

FASTS.

These include all Fridays, Ember Days, Lent, Rogation Days, the Evens or Vigils.*

HISTORY OF THE PRAYER BOOK.

First Prayer Book of Edward VI.

At the accession of Edward VI. the books used in the public service of the Reformed Church were—

(1) The Missal or Mass† Book, the basis of our Communion Service.

(2) The Breviary; like our Morning and Evening Prayer, being an *abbreviated* form of older services, whence its name.

(3) The Ritual or Manual, containing the Offices for Baptism, Visitation of Sick, Burial, &c.

These were both in Latin, and still retained what the Reformers considered grave errors in doctrine, as the preceding monarch, Henry VIII., was at heart only half a Protestant.

Besides these there were *Primers* containing portions

* These are the Eves to certain Festivals.

† The word “mass” has the same meaning as *service*. It is now used generally as applied to the Romish celebration of the Lord’s Supper, though originally it referred to (a) the Lessons, (b) Collects and Prayers, and (c) the dismissal of the congregation.

of the Psalms, and translations of the Prayers, used in private from a very early date.

The Lord's Prayer of the Primer of 1400 A.D. is given below.

"Oure fadir, that art in heuenes, halewid be thi name: thy rewme come to thee: be thi wille do as in heuene and in erthe: oure eche daies breed gyue us to day: and forgyue us our dettise, as and we forgeuen to oure dettouris: and ne lede us into temptacioun: but delyuere us fro yuel. So be it."

In 1542, a Committee of Convocation was appointed to revise the ancient Latin services, and cast them into an English form; and the Litany was drawn up in 1544, and an English Communion Service in 1547-8.

In the second year of Edward VI., 1549, Cranmer, Archbishop of Canterbury, Ridley, with five other bishops, and six learned divines, were appointed to draw up a form of Common Prayer, retaining all that was in already existing forms except what was unscriptural.

Already the English language was used in "Henry the Eighth's Primer," 1545, which contained the Creed, Lord's Prayer, Ten Commandments, with certain prayers, hymns, and texts of Scripture, and the Litany* nearly as now used.

In the first year, moreover, of Edward VI., 1547, an Act of Parliament was passed

(1) Converting the *Mass* into the *Communion*.

(2) Ordering that this should be delivered to the laity in *both kinds*; that is, both the bread and wine should be administered, the latter having been formerly withheld. In 1548 Cranmer and others published under command "An office for the Holy Communion," but a great part was still in Latin.

In the same year, and within two months, a Book

* This at first meant *any* supplication, but from the 4th century was limited to processional services of the clergy and laity. This was taken from one by Pope Gregory, compiled from still more ancient sources.

of Common Prayer was issued, and ratified by Act of Parliament early next year, 1549, which forms the principal part of that now in use. Besides retaining already existing forms of public worship, the compilers made use of a work just published in Germany, and written by Melancthon and Bucer, called "Christian Reformation founded on God's Word." In this first English Book of Common Prayer, prayers to the Virgin for her intercession were omitted; the place where the Creed is inserted was altered; the Psalms were divided so as to be read once in every month; the Apostles' Creed was substituted for that of St. Athanasius, except on certain feasts. Invocations to the saints were left out in the Litany. In the Holy Communion the bread was ordered to be without the crucifix stamped on the Romanist wafers, and elevation of the elements (bread and wine) for purposes of adoration, incense, crossings (except two), bowings and kneelings (genuflexions), were omitted. The Baptismal service was largely based on the Liturgy of Melancthon and Bucer.

The Reformers still retained the following, on account of long use by the people, which were afterwards dismissed:—

- (1) Exorcism of unclean spirits at Baptism.
- (2) Anointing, dipping, and putting the *Chrysom* or anointed linen cloth on the infant at Baptism.
- (3) The use of Unction on the forehead and breast of the sick.
- (4) The priest's recommending the soul of the dead to God at burial.
- (5) The woman offering up her *chrysom* at churching.

The principal changes made from the old Latin service were:—

1. Seven daily services were compressed into the Matins and Evensong.
2. The Psalter was sung in 28 instead of 7 days.

3. All Lessons except those of the Scripture were omitted.

4. Many Festival services were left out.

Second Prayer Book of Edward VI.

It might be thought from the last paragraph that the Reformers had certainly not gone too far in the work of Reformation; but the times were times of transition. There were, too, religious parties in the commonwealth; and the disturbances in the country districts in the reign of Edward VI., on account of religious innovations, shew that many were grievously offended. On the other hand many leading Reformers complained of what was still retained as being in many instances contrary to Scripture; among whom were Calvin from abroad, and Martyr and Bucer at Oxford and Cambridge, and on their side was the opinion of the King and most of his Council.

In 1550 an office for consecrating and ordaining Bishops, Priests, and Deacons, was published.

In 1551 the Book of Common Prayer was revised.

In 1552 the Bill for Uniformity of Divine Service according to this revised form was passed.

The following were the principal alterations effected:

(1) Certain ecclesiastical robes were prohibited, the Priest and Deacon were to wear the surplice only, and the Bishop or Archbishop his *rochet*, while officiating.

(2) The opening "Sentences," the Exhortation, Confession, and Absolution, were added to the Morning Prayer, the first three of these being based on a form of Calvin's.

(3) The Responses after the Lord's Prayer were cast in the plural number, "Open thou our lips," &c.

(4) Ps. c. after the Second Lesson, Ps. xcvi. after the First Lesson, in the Morning, and Ps. lxxvii. after the Second Lesson of the Evening Service, were also enjoined to be sometimes used.

(5) The Athanasian Creed was to be said on certain Saints' Days.

(6) The use of the Litany on Sundays was enjoined, and the following occasional prayers were added to it:

- { For Fair Weather.
- { In the time of Dearth and Famine.
- { In the time of War.
- { In the time of any Common Plague or Sickness.

(7) (a) In the Communion Service the Introits* were omitted, and the injunctions as to Ecclesiastical robes used at this service were omitted; while the Ten Commandments were introduced, with the prayer after each.

(b) Besides the foregoing, the arrangement was in certain instances slightly altered.

(c) Water was not enjoined to be any longer mixed with the wine, and "unleavened" was struck out before bread.

(8) The use of oil in baptism was omitted.

(9) Kneeling at the celebration of the Communion was enjoined in the rubric.

Queen Mary. In the first year of Mary's reign, 1553, the Book of Common Prayer was suppressed, and the forms used in the last year of the reign of Henry VIII. restored. On this many English Reformers fled to Frankfort and other places in Germany, and to Switzerland; and among these was John Knox, the Scottish Reformer, and Grindal, afterwards Archbishop of Canterbury.

Queen Elizabeth. Early in this reign violent dissensions between the Protestant and Roman Catholic leaders took place; and to soothe these two Royal Proclamations were issued, forbidding any except licensed persons to preach, and such were to avoid subjects of controversy.

It was also ordained that the Litany, Lord's Prayer, Creed, and Ten Commandments, Epistle, and Gospel, should be said in English, while eight learned men

* These are the Psalms, sung as the priest went up to the Communion Table.

were selected to revise the Second Prayer Book of Edward VI.

The Act of Supremacy was passed, constituting the queen Supreme Governor of the Church, instead of the Pope, with power to set up the High Commission Court for ecclesiastical causes, which at a later date became an engine of tyranny.

A public disputation between nine eminent and learned Roman Catholics, and as many Protestants, was held in Westminster Abbey, under Lord Bacon as chairman, to discuss the following points:—

(1) "That it is repugnant to the word of God and the custom of the ancient church to use a tongue unknown to the people in common prayer and in the sacraments."

(2) "Every church hath authority to appoint, take away, and change, ceremonies and rites, so that it be done to edification."

(3) "It cannot be proved by the Word of God that there is in the Mass offered up a sacrifice for the living and the dead."

After some conference the disputants disagreed as to the terms of the meeting, and broke up.

The following alterations were made in the Common Prayer Book of Edward VI.:—

(1) "Such ornaments in the church as were in use in the 2nd year of Edward VI." were to be used.

(2) In the Litany the prayer against the Pope was replaced by one for the Queen; and one for the Clergy was inserted.

(3) The Prayer for the King (or Queen), that for the Clergy, and that commencing "O God, whose nature and property is ever to have mercy," &c., were added.

(4) Certain Proper Lessons were selected for Sunday reading.

These alterations were confirmed in "An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments."

In 1559 Parker was made Archbishop of Canterbury, in place of Cardinal Pole, who had died in 1558. He was one of those who had been employed in the revision of the Liturgy of Edward VI.

Now, also, a Table of Proper Lessons for Sundays, in Morning and Evening Prayer, for the 1st and partly for the 2nd Lessons, was drawn up.

In this form the Book of Common Prayer remained during the reign of Elizabeth; being continually attacked by the Puritans on the one hand, who thought it Popish, and by the Roman Catholics on the other, who deemed it heretical. The former most strongly objected to the surplice and clerical vestments, and were backed up by Hooper, Bishop of Gloucester, who had come from abroad with a love of the Swiss Church customs, and refused to wear the Bishop's robes; as well as by others who now followed in his steps.

In 1575 Parker was succeeded by Archbishop Grindal, one of the revisers of the Prayer Book; he was succeeded in 1583 by Whitgift, who did much to soothe the difficulties arising from the Puritans.

James I. On James I. coming to the throne, a Millenary petition, signed by "more than a thousand subjects and ministers of the King,"* was presented to him, asking for a change in the form of worship then in use. The principal alterations petitioned for were—

(1) That the cross in baptism; the ring in marriage; bowing at the name of Jesus; use of the terms "Priest" and "Absolution," be done away with.

(2) That the service be shortened.

(3) That the Lord's Day be more strictly kept, but Holy days not so strictly enforced.

(4) That Confirmation is unnecessary.

This petition led to the famous *Hampton Court Conference*, 1604, between Whitgift and eight Bishops

* There were only 750 names.

and others on one side, and four learned Puritans on the other. The former defended Confirmation and Absolution; the latter spoke against Confirmation, and for a new translation of the Bible; and against certain parts of the Prayer Book, as enjoining the Apocrypha to be read in church, the cross in baptism, the use of the surplice, &c.

The result was several minor alterations were made in the Liturgy. The following prayers were added after the Litany:—Thanksgiving, For Rain, Fair Weather, Plenty, Peace and Victory, Deliverance from Plague; and the “Sacraments,” to the end of the Catechism; and more than all, the Authorized Translation of the Bible was begun.

Authorized Version. This was first entrusted to 54 learned men, divided into six divisions; each to take a separate portion of the Bible. The Bishop’s Bible was to be the model on which to construct the new version, unless those of Tindal, Mathews, Coverdale, Whitchurch, or that of Geneva came nearer the original.

Each translator was to translate the whole portion assigned to his division, and then the division were to meet as a whole, and decide collectively whose translations should be accepted.

Having done this their work was to be passed over to another division. Disputes were to be referred to a general committee. The whole was to be finally reviewed by several of the most learned men of the Universities. The work commenced in 1607, and was completed 1610.

In 1623 the king issued “Directions concerning Preaching,” enjoining that the subjects for sermons on Sunday afternoons be some part of the Catechism, and that catechising children in church be encouraged; that no one except a Bishop or Dean preach on the highest controverted subjects of religion; and that all leave alone the subject of the King’s prerogative,

and railings against Puritans or Papists; and that greater strictness be exercised in licensing of preachers.

Charles I. Charles I. made great efforts to introduce the Prayer Book and Episcopacy into Scotland, but with no success. He appointed Laud Archbishop of Canterbury, on the death of Abbot, who aided him in the design just mentioned. The Scottish Bishops prepared a Liturgy for Scotland, based on the First Prayer Book of Edward VI. This was first read in Edinburgh in 1637, but provoked a popular outbreak and personal assault on those engaged in the service, and led to the suppression of the Episcopacy in Scotland, the formation of the "Solemn League and Covenant" against Charles and his policy, and to the invasion of England by the Scotch.

In 1540 the Long Parliament impeached Laud for high treason; the Commons attacked the Episcopacy and Liturgy, which the House of Lords defended; and in 1642 an act was passed excluding the Bishops from the Upper House.

An "Assembly of Divines" was appointed to revise the Liturgy and reform church government, most of whom were opposed to the Church of England as then established; and these took measures to secure the members of both Houses to the Solemn League and Covenant, and against "Popery and Prelacy." In 1644 they established a "Directory for Public Worship in England, Scotland, and Ireland," which abolished the Book of Common Prayer. A week after Laud was executed; Episcopacy was suppressed by ordinance; the lands of the Cathedrals were sold; the Bishops dispossessed; the regular and conformable clergy were ejected, as were all malignants and delinquents, as those who refused to agree to the new orders were called.

During the rule of Cromwell the Presbyterians and then the Independents carried the day.

Charles II. On the accession of Charles II., 12

Bishops and 12 Presbyterians were appointed to revise the Liturgy. These met at the Savoy. The Presbyterians handed in 18 written objections to parts of the Liturgy. The result of the conference was handed in to the king, "That the Church's welfare, that unity and peace, and his Majesty's satisfaction, were ends upon which they were all agreed; but as to the means they could not come to any harmony." In 1662 the revised Prayer Book was passed by Act of Parliament. It contained the following alterations:

(1) The order for reading the Psalms was simplified, the version being still that of the "Great Bible" (that of Tyndal and Coverdale, revised by Cranmer).

(2) The Collects for Ember Weeks, the Prayer for the High Court of Parliament, that for All Sorts and Conditions of Men, and the General Thanksgiving, were added; together with the office for Baptism of those of Riper Years, and the Prayers to be used at Sea, for the 30th of January (Charles I.), and the 29th of May (Charles II.).

(3) The Table of Lessons was slightly altered.

(4) The Epistles and Gospels were taken from the Authorized Version.

THE BOOK OF COMMON* PRAYER.

This consists of an Introduction, made up of a Preface, remarks concerning Church Service, Ceremonies, order of reading the Psalter and Holy Scripture, a Table of Proper Lessons and Psalms, and a Calendar with a Table of Lessons.

The Liturgy† itself comprises Morning and Evening

* Common=used by all, as distinguished from private or family prayer. The word is thus used in Acts ii. 44, "The believers had all things *in common*;" in Titus i. 4, "The *common* faith;" and in Jude 3, "the *common* salvation." See also the Prayer of St. Chrysostom, "*common* supplications."

† This word is derived from the Greek *leitourgia* (*leitourgia*), which at first meant a civil service, then any kind of office, next the priestly office, afterwards the office for the Holy Communion, and now forms of public worship.

Prayer, the Athanasian Creed, Litany, Special Prayers, and Thanksgivings; the Collects, Epistles, and Gospels; and the offices for Holy Communion, Baptism (with a Catechism), and for Confirmation, Matrimony, Visitation of the Sick, and Communion of the Sick, Burial, Churching, a Communion, (the Psalter), Prayers at Sea, Consecration of Bishops, Priests, and Deacons, a Prayer for the 20th of June (and the Articles of Religion).

Order of Morning and Evening Prayer.

MORNING.

EVENING.

Sentences.*

Exhortation.

Confession.

Absolution.

Lord's Prayer.*

Versicles and Responses.*

Venite,* Ps. xcv.; or An-	The Invitatory Psalm or
them for Easter Day,*	Venite is supposed to ex-
(1 Cor. v. 17, xv. 20,	tend throughout the whole
Rom. vi. 7-9.)	daily service.

Daily Psalms.*

First Lesson,* Old Testament.

Te Deum; or the Bene-	Magnificat,* Luke i.; or
dicite.	Cantate,* Ps. xcvi.

Second Lesson,* New Testament.

Benedictus,* Luke i. 1-8;	Nunc Dimittis,* Luke ii.
or Jubilate,* Ps. c.	29; or Deus Misereatur,* Ps. lxxv.

Apostles' Creed.

Responses.*

Lord's Prayer.*

Responses.*

Collect for the day.

Collect for Peace.	"O God, from whom," &c.
Collect for Grace.	Collect for aid against all
	perils.

Anthem.

Litany.

Prayer for the Queen's Majesty.

Prayer for the Royal Family.

Prayer for the Clergy and People.

Prayer of St. Chrysostom.

"The Grace of our Lord Jesus Christ,"* &c.,
2 Cor. xiii.

It will be seen that by far the largest portion of these contents consists of the very words of scripture, as seen by the asterisks put to these, and of the remainder all is founded on scripture, and a great portion consists also of the very words of Holy Writ. The Exhortation is spoken by the Minister alone, as well as the Absolution; but the rest of the Service is conducted by the congregation and Minister together, these praying together or alternately, or the Minister being merely the spokesman of the congregation, as in the Collects, while the people say, Amen. There are various postures taken by the church during the Service, each of which has its proper meaning, as may be seen by examining the rubric,* and they also give variety to the Service; for this end also the service is divided into various short portions, instead of consisting of long prayers. In this respect it resembles the Lord's Prayer, and it would appear that this is the model upon which it has been constructed. Thus the plural number is used in this Common Prayer, that is, prayer common to all, and the Lord's Prayer begins with the same, "Our Father;" and every petition of the Lord's Prayer will be found to have its representative in the Morning (and Evening) Prayer.

LORD'S PRAYER.

Our Father, which art in
heaven,

MORNING PRAYER.

Almighty God, our
Heavenly Father.

[General Confession.]

* This word, derived from the Latin *ruber*—red, from these being printed in red letters to distinguish them from the Service itself, is applied to the printed directions at the commencement of the Prayers, &c.

Hallowed be thy Name,	Our mouth shall shew forth thy praise. [Versicles.] See also Psalms and Canticles.
Thy Kingdom come,	See Prayer for all conditions of men.
Thy will be done, &c.	The rest of our life hereafter may be pure and holy. [Absolution.]
Give us this day, &c.	Things requisite and necessary, as well for the body as the soul. [Exhortation.]
And forgive us, &c.	See Confession and Absolution.
Lead us not into temptation,	See Collect for Peace.
But deliver us from evil.	See third Collect in both Services.
For thine is the kingdom, &c.	The Gloria Patri is added to all the Psalms, turning the Jewish form into the Christian.

The Order for Morning Prayer is based on the Use of Sarum, being founded on the Matins, Lauds, and Prime of that Breviary. Of these, the Matins, or Nocturns, consisted of Psalms and Lessons, read before daylight, whence the name: the Lauds were an early morning Service of Psalms and Canticles, used at daybreak, and the Prime was a later Service of Psalms. The Evening Prayer is based on the same Breviary, chiefly the Vespers and Compline, the former of which consisted of Psalms and Canticles, used at evening, and the latter, fixed Psalms, used at bed time, whence the term Compline=Complene=completion, from Latin *pleo*, to fill up, *plenum*, full, because it ended the service of the day.

These Morning and Evening Services are divided into five principal parts:—

- | | |
|--|-------------|
| 1. Introduction (Sentences, Exhortation, Confession, Absolution, Lord's Prayer). | 2. Psalms. |
| | 3. Lessons. |
| | 4. Creed. |
| | 5. Prayers. |

The Sentences. These are eleven texts of Holy Scripture, all exhorting to repentance and preparing for confession, selected from the Psalms, the Prophets (Ezekiel, Joel, Jeremiah, and Daniel), from the Gospels (St. Matthew and St. Luke), and the Epistle of St. John.

Of these Ezekiel contains a definition of what repentance is, "When the wicked man," &c.; Ps. li. 3, and Luke xv. 18, 19, are models of confession; and Joel warns against formality or hypocrisy: the rest warn against excessive dread of God's anger, and encourage the timid to trust in God's mercy.

The Exhortation. This is delivered by the Priest or Minister, but it is not repeated by the congregation as they are the persons exhorted. It is like the introductory address by a chairman at a meeting. The Minister addresses his audience as brethren in Christ, all belonging to one church and household in God. He tell us that Scripture in "*sundry places*," i.e., in different books and chapters (see sentences immediately preceding), moves* or urges us to confess our sins to God with a heart determined to obey God in future, in order that we may obtain forgiveness "of the same," i.e., of the same sins before mentioned. To *dissemble* is to pretend we have no sin; to *cloke* it is to try to disguise it. He also exhorts the congregation to confess publicly, and states the five objects of all public worship.

(1) *Confession*, see whole Exhortation.

(2) *Thanksgiving*, "To render thanks for the great benefits that we have received at His hands."

(3) *Praise*, "To set forth His most worthy praise."

* See same use of this word in Job ii. 3, "Thou *movedst* me against him to destroy him without cause."

(4) *Instruction*, "To hear His most holy Word."

(5) *Petition*, "To ask those things.....soul."

The General Confession is so called because it confesses the sins of the whole congregation and Minister, and not the particular sins of individuals. The posture is therefore a humble one, "all kneeling," and the voice humble though audible. The authority for the posture may be seen in 2 Chron. vi. 13., Dan. vi. 10, Luke xxii. 41, Acts xx. 36, vii. 60, Eph. iii. 14. All repeat this Confession, as they do the Lord's Prayer, Creed, the Versicles, and the Responses, to keep up a lively interest, see Acts iv. 24.

It is divided into three parts:—

1. *The address to God*—"Almighty and most merciful Father."

2. *A Confession in general terms*—"We have erredno health in us."

3. *Supplication* for pardon and grace for the past and future—"But thou, O Lord," &c.

"*Erred and strayed.*" All we like sheep have gone astray. Is. liii. 6.

By the *devices* of our hearts, we mean the schemes and wishes, and these are evil. "Man is very far gone from original righteousness, and is of his own nature inclined to evil." ix. Article; see Rom. vii. 23.

We therefore confess our sins (1) of Omission and (2) of Commission, "Those things which we ought, and those things which we ought not to have done," and acknowledge that we all suffer under the disease of sin, "There is no health in us," and want the Great Physician to cure our souls. "Neither is there any health in my bones by reason of my sin." Ps. xxxviii. 3; Job xl. 4.

"*Spare thou them.*" "Let them say, Spare thy people, O Lord." Joel ii. 27.

"*Godly.*" This points to our duty to *God*.

"*Righteous.*" This refers to our duty to our *neighbour*.

"*Sober.*" This relates to our duty to *ourselves*; see

Titus ii. 12, "We should live soberly, righteously, godly in this present world."

The Confession consists of six confessions, three cries for mercy, and a prayer for amendment.

The Absolution. The word absolution means loosening or setting free from (the punishment of sin), from Latin *ab*, from, *solvo*, *solutus*, I loose, loosened. "Though we be tied and *bound* by the chain of our sins, yet let the pitifulness of thy great mercy *loose* us." It is delivered by the Minister, as God's mouthpiece, herald, and ambassador, who therefore takes the posture of standing, while the people kneel, to express the humility becoming the reception of pardon from God. It is not the Minister but God that granteth the Absolution, and all the sentences after "Almighty God," down to "their sins," might be put in a parenthesis, leaving the Absolution as, "Almighty God, He pardoneth," &c. See Mark ii. 7. The conditions of this Absolution are, being prepared for it by Repentance and Faith, "Truly repent, and unfeignedly believe His Holy Gospel."

It is divided into three parts:—

1. *Declaration of God's mercy*—"Almighty God,...
.....their sins."

2. *Assurance of forgiveness to the repentant and faithful*—"He pardoneth.....Gospel."

3. *Exhortation to repent*—"Wherefore," to end.

The Lord's Prayer. This is to be said by all in an audible voice *with*, not after, the Minister. For explanation of this see New Testament, Part I. This was the commencement of the Liturgy in the first Prayer Book of Edward VI. It occurs again after the Apostles' Creed, in the Litany, and in the Communion Service, without the Doxology, as it is given in two forms in Scripture.* It is given by our Lord Himself, see Matt. vi. 9, and He was accustomed to repeat the

* See Matt. vi. 13, and Luke xi. 2.

same prayer, see Matt. xxvi. 44, though He forbade vain and heathenish repetitions, Matt. vi. 7, as being of no avail because of "much speaking." It was thus the priests of Baal, at Carmel, cried out from morning till evening, in the time of Elijah. When the Lord's Prayer is followed by a Service of Praise the doxology is used, and not otherwise.

Versicles and Responses. A *versicle* is a little verse, the termination "cle" being a diminutive. A *response* is an answer, Latin *re*, again, *spondeo*, *sponsus*, I answer, answered. These are so called, not because the Minister asks a question answered by the people, but because the people and Priest repeat after each other different portions of the same prayer, as was done by the Jews in the Psalms, see Part II., Old Testament: they are intended to keep the service lively and unflagging. The "Gloria Patri"—Glory be to the Father, &c.—as well as "Lord, have mercy upon us," are derived from very ancient Liturgies.

O Lord, open thou our lips, Thou shalt open my lips,
lips, O Lord,

And our mouth shall shew And my mouth shall shew
forth thy praise. thy praise. Ps. li. 15.

• O God, make speed to Haste thee, O God, to
save us, deliver me,

O Lord, make haste to Make haste to help me, O
help us. Lord. Ps. lxx. 1.

The Daily Psalms. Having confessed our sins, and, if repentant and faithful, received the absolution of them from God, through the ministry, we now return praise to God, with Psalms, before asking Him for special favours in the Prayers and Collects following, after the custom of the primitive Church.

This was the way in which the Psalter was used by the Jews.* The 150 Psalms are divided to last 30 days, those of the thirtieth being repeated when the month includes 31 days.

* See 1 Chron. xvi., xxv.

Particular Psalms are selected for

Christmas Day, 19, 45, 85, and 89, 110, 132.

Ash Wednesday, 6, 32, 38, and 102, 130, 143.

Good Friday, 22, 40, 54, and 69, 88.

Easter Day, 2, 57, 111, and 113, 114, 118.

Ascension Day, 8, 15, 21, and 24, 47, 108.

Whit Sunday, 48, 68, and 104, 145.

And 20th June (Her Majesty's accession), 20, 21, and 101; on all of which occasions Psalms specially appropriate to the occasion are selected.

These Psalms in general may be either sung (chanted) or said. In addition, there is a metrical (rhyming) version of the Psalms, first introduced by Marot, a French Protestant, and into England by Sternhold and Hopkins, the *new* version being written by Tate and Brady. The custom of chanting the Psalms alternately is derived from the times of David and Ezra. "The Priests and Levites praised the Lord, after the ordinance of David, and sang together by course in praising and giving thanks unto the Lord." Ezra iii. 10, 11. Besides these metrical Psalms, Hymns are also used, the custom being derived from the early Christian Church, as appears from a report of Pliny, Governor of Bithynia, to Trajan, the Roman Emperor, "They sung by turns a hymn to Christ as God." Music accompanied these so early as the patriarchal times, Ex. xv. 20, and "the harpers harping with their harps," are mentioned in Rev. xiv. 2.

The Psalms in which denunciations are expressed are not cursings or imprecations but prophecies of evil that should happen; see Ps. cix. The translation selected is that of the Great Bible published in the time of Henry VIII., while the authorized version, containing those of the Old Testament, was published in 1610, in the reign of James I. The former had become so well known to the people that it was retained on the revision of the Liturgy. The Psalms are pointed to be sung in churches; each verse being

divided by a colon into two parts, for the two halves of the chant.

Venite. This is the first word of the Latin version, *venite* being the Imperative of *venio*, I come, and meaning O come. It invites the people to unite in praising God, and is so called the Invitatory Psalm. After the seventh verse we speak in the name of God, the first part being spoken in the name of the Church. It is from the translation known as Cranmer's Bible. For a commentary of this Psalm read Heb. iii. and iv.

It may be divided into three parts:—

1. A *mutual invocation*, 1-5, to *praise* God because (1) He is God and King, (2) He is the sustainer of all things.
2. A *mutual invocation*, 6, 7, to *worship* God because (1) He is *our* God, (2) He is *our* sustainer.
3. Warning against delay and hardness of heart, 8-11.

The First Lesson. This is selected from the Old Testament, after the custom of the Jews, who divided the Pentateuch into 52 portions, one for each Sabbath day. Acts xv. 21, xiii. 27. The Sunday Lessons from the Old Testament are not the same as the Daily Lessons, but *proper* or *special*. All the Lessons are selected from the authorized version. The Lessons are so arranged that the Old Testament is read once a year, except certain portions not suited for *public* reading.

The Te Deum. This is so called from the first words in Latin, *Te Deum laudamus*, Thee, God, we praise. This was perhaps composed in the tenth century, and is addressed to the Three Persons of the Godhead, and hence the Gloria Patri is omitted at the end.

The *Father* of an infinite majesty;
Thine honourable, true, and only *Son*;
Also the *Holy Ghost*, the Comforter.

Of its twenty-nine verses, ten are bursts of praise, nine confessions of faith, and ten are prayers.

This Canticle is called in the Breviary "The Canticle of Ambrose and Augustine." It was said to have been composed extemporarily by these two as Ambrose was baptizing Augustine. Its authorship has, however, by others been attributed to Hilary, Bishop of Poitiers, to the Bishop of Treves, and to Hilary, of Arles.

It can be divided into three parts:—

1. Ten bursts of *praise* (first ten verses) to God the Father, offered by us and all creation.

2. Nine confessions of *faith* (next nine verses), made by the Church to the Trinity in general, and to the Son in special.

3. Ten *supplications* or prayers, for all people, and for ourselves in special.

The *Cherubim* and *Seraphim* (plural of cherub and seraph) refer to different orders of angels—those who know most, and those who love God most; see Gen. iii. 24; Ex. xxv. 18; Isa. vi. 1, 2; both included under the term *Sabaoth*, or Heavenly Host.

The *Benedicite*. This is so called from the opening words of the Latin version, *Benedicite omnia opera*, Bless ye (the Lord) all ye works (of the Lord). It is called the Song of the Three Children, namely, of the three young Jews, Shadrach, Meshach, and Abednego, cast into the fiery furnace, Dan. iii. 23, called in the *Benedicite* by their Hebrew names, Ananias, Azarias, and Misael. See Dan. i. 6: "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." It is an echo of Ps. cxlviii., and was used by the Jews as a hymn; and calls on all creation to join in praising God on this the day of creation. It was appointed in the first Prayer Book to be used in Lent.

It may be divided as follows:—

1. Invocation of the heavens and all they contain to praise God, 1-7.

2. Invocation to the *inanimate* works of God to praise Him, 8-22.

3. Invocation to the *animate irrational creation* to praise God, 23-25.

4. Invocation to *rational* beings to praise the Lord, 26-32.

The Gloria Patri or Doxology is added, to turn this Jewish hymn into a Christian one, as it contains no mention of the Trinity.

The *Magnificat*.* (Evening.) Luke i. 46-55. This is the song of praise of the Virgin Mary after the annunciation to her of the birth of Christ by the angel Gabriel, and resembles the song of Hannah, 1 Sam. ii. 1. The Old Testament Lessons give us the promises of the Saviour; this Hymn of Thanksgiving gives us the fulfilment of these.

Blessed. This has been fulfilled in the high esteem in which she is held by all Christians, though she is not to be worshipped. 1 John v. 21. Compare this version with the authorized.

The *Cantate Domino* (= O sing unto the Lord) is Ps. 98. *Shawms* were wind instruments or cornets.

The *Nunc Dimittis*, Luke ii. 29, is the song of Simeon, spoken on his seeing the infant Christ, whom he recognizes as "God's salvation," the "light of the Gentiles," and the "glory of Israel." It is appropriately used after our seeing God's salvation accomplished as read in the second Lesson.

The *Deus Misereatur* (= God be merciful) is Ps. lxxvii., and is especially suited for missionary occasions.

The *Benedictus*, Luke i. 68-79 (= Blessed), is the song of thanksgiving of Zacharias for the birth of John the Baptist, in which, under the influence of the Holy Spirit, ver. 67, he prophesied the future office of his son, ver. 76.

The *Jubilate* (= O be joyful) praises God for our creation and covenant mercies. It is the c. Psalm, and is added as an alternative Hymn to the Benedic-

* It (*i.e.*, my soul) magnifies (the Lord).

tus, as that is sometimes read in the Second Lesson, and in the Gospel of St. John Baptist's Day.

The *Second Lesson* is selected out of the New Testament, the whole being read twice a year, with the exception of the more difficult parts of the book of Revelations. The Lessons for Sundays are the same as for the Daily Lessons, except for six Sundays. In the first half of the year the four gospels are read in the morning and the rest in the evening, and in the latter half this order is reversed. There are also special first and second Lessons for certain Holy days, viz.: SS. Andrew, Thomas, Stephen, John, Matthias, Mark, Philip and James, Barnabas, the Baptist, Peter, James, Bartholomew, Matthew, Michael, Luke, Simon and Jude, and All Saints; as well as on the Nativity, Innocents' Day, Circumcision, Epiphany, Conversion of St. Paul, Purification of the Virgin Mary, Annunciation, Ash Wednesday, days before and after Easter, Good Friday, and Ascension Day. These divide themselves into days devoted to

(1) The Apostles and other New Testament saints, and St. Michael.

(2) Events relating to Christ's ministry.

The Creed. See Catechism. This comes after the Lessons, since "Faith cometh by hearing," Rom. x. 17, and the posture of standing is selected to shew our readiness to defend it.

The *Athanasian Creed* explains that part of the Apostles, "*Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary,*" and was apparently compiled for the use of young Christian converts, about 100 years after the death of Athanasius.

It shews that the Godhead consists of three Persons; not that three Persons are one Person, or three Gods are one God, or that three are one, but that three Persons are one God, and that this God is *uncreated, incomprehensible, eternal, Almighty, Lord, and God*, and that these attributes equally belong to

each Person of the Trinity. It also teaches us that the second Person, eternal, took, in addition, the nature of man, and in that nature endured the Passion, rose again, and ascended into Heaven, to return thence for judgment.

The "*damnatory*" clauses of the Creed, 1, 2, 28, where "*saved*" is made use of, refer to "the state of salvation" as members of Christ's Church.

The Athanasian Creed takes the place of the Apostles' thirteen times a year, viz.: at Christmas, Epiphany, Easter, Ascension, Whit Sunday, and Trinity Sunday; as well as on the Saints' days of Matthias, the Baptist, James, Bartholomew, Matthew, Simon and Jude, and Andrew.

After the Creed comes the "*Salutation*" and the "*Lesser Litany*."

The Lord be with you,
And with thy spirit.

The Lord be with you.
The Lord bless thee.

Ruth ii. 4.

In the thrice repeated cry, "Have mercy upon us," we address Christ; in the words, "Lord, Christ," Lord may be used for the Persons of the Holy Trinity, these forming the "Kyrie Eleison" (= Lord, have mercy) of the old Greek Liturgies.

Next follow the Versicles, taken from Holy Writ.

O Lord, shew Thy mercy
upon us;
And grant us Thy sal-
vation.

"Shew us Thy mercy,
O Lord: and grant us
Thy salvation." Ps. lxxxv.
7.

O Lord, save the Queen!
And mercifully hear us
when we call upon Thee.

"Save, Lord, and hear
us, O King of Heaven: *
when we call upon Thee."
Ps. xx. 9; compare also 1
Sam. x. 24, "God save
the King."

* In the Greek and Latin Psalter the words are, "Save the King, and hear us when we call upon Thee."

Endue (i.e. clothe) Thy
Ministers with righteousness.

O Lord, save Thy
people.

And bless Thine inheritance.

O God, make clean our
hearts within us.

And take not Thy Holy
Spirit from us.

"Let Thy priests be
clothed with righteousness: and let Thy saints
sing with joyfulness." Ps.
cxxxii. 9.

"O save Thy people,
and give Thy blessing unto
Thine inheritance." Ps.
xxviii. 10.

"Make me a clean
heart, O God." Ps. li. 10.

"Take not Thy Holy
Spirit from me." Ps. li.
11.

The Collects. Morning. The Collect for *Peace*:
"O God, who art the author," &c.

"*Standeth.*" This is the Saxon representative of
the Latin "*consisteth.*"

The Collect for *Grace*. Notice that in all the
Collects such attributes are applied to God as we
wish to have exercised towards us in the special
Collect. Thus, in the preceding, we call on God as
the *Author of Peace* to secure peace to us; and here
we appeal to an Almighty God to "defend us with
mighty power." So when we pray for the Sovereign
we address God as "King of kings," and in the
Prayer for all sorts and conditions of men, we appeal
to the "Creator and Preserver of all mankind."

Evening. The Collect for Peace, "O God, from
whom all holy desires," &c,

The Collect for "Aid against all peril," "Lighten
our darkness," &c.

A Prayer for the Queen's Majesty. See 1 Tim. ii. 2.

A Prayer for the Royal Family.

A Prayer for the Clergy and People.

The word "curate" is derived from the Latin
cura, care, and applies to all those, whether priests or
deacons, who have the *cure*, or care, of souls.

"*Great marvels.*" This refers to Luke xxiv. 49,

and the enduing to clothing of the ministers with authority from God.

Prayers and Thanksgivings upon several occasions, to be used before the two final prayers of the Litany, or of Morning and Evening Prayer. These include Prayers for Rain, Fair Weather, In times of Dearth, War and Tumult, Plague, and Prayers in Ember Weeks, for the High Court of Parliament during Session (sitting), and for all Conditions of Men. See 1 Tim. ii. 1.

Ember Weeks. These are weeks of special fasting and prayer, of which there is one in each of the four seasons of the year, and at these times we pray for God's blessing on the ordination of the ministers which generally takes place then, as well as for the Catholic Church.

Thanksgivings. A General Thanksgiving, one for Rain, Fair Weather, Plenty, Peace and Deliverance at home and abroad, and from Plague, these being the thanks for the answers vouchsafed to the preceding Prayers.

The Collects to be used throughout the year. These are short Prayers, so called because they are *collected* out of the Scripture or ancient Liturgies. The following table shews the sources from which many were derived, or the date of their introduction.

	A.D.
The Sacramentary of Leo ..	483
" Gelasius	494
" Gregory	590
St. Augustine's Book.....	596
The "Use of Sarum"	1087
The "Bishop's Book" ("Godly and Pious Institution of a Christian Man").....	1537
The "King's Book" (Necessary Doctrine and Erudition of a Christian Man)	1543
The "King's Primer"	1545
An Uniform Order of Communion	1547

These were reckoned from Easter. The period of Lent which commemorates our Lord's fasting is forty days long, and the first Sunday in Lent is therefore called Quadragesima; the Sunday before Ash Wednesday is about fifty days before Easter, and is therefore called Quinquagesima; and the two preceding these have obtained the next names in numerical ordinal order. Sexagesima and Septuagesima (1 and 2) are from the Sacramentary of Gregory, 3 and 4 were composed in 1549.

Ash Wednesday, first day in Lent (= spring), or the Spring Fast. The name is derived from the custom of sprinkling *ashes* on the head of those put to open penance on that day (see Commination Service).

Second, third, fourth, and fifth *Sundays in Lent*. All these are found in the Sacramentary of Gregory, or traced up to this through the Use of Sarum.

The Fourth Sunday in Lent is known as Mid-Lent Sunday, or "Mothering" Sunday, from the custom of children returning home on this day from service and elsewhere, or from the people going to the *mother* church of the parish to present offerings.

Palm Sunday, next before Easter, beginning Passion or Holy Week, celebrates Christ's triumphant entry into Jerusalem, when palm branches were strewed in His way. The Collect is from the Sacramentary of Gelasius.

Maunday Thursday (= Mandate Thursday, in reference to the new mandate or commandment given on this day by Christ to the disciples to "Love one another") is the day preceding Good Friday. Some think Maunday is derived from Mande, = a hand-basket, out of which the king distributed alms, a custom still observed on this day. It commemorates the institution of the Lord's Supper.

Good Friday. Three Collects are used on this day, taken respectively from the Sacramentaries of Gregory and Gelasius, and compiled in 1549, besides which that for Ash Wednesday is of course used.

In the third Collect, by *Turks* are meant the followers of Mahomet, born at Mecca (Arabia), A.D. 569, the author of the Alkoran, pretended to be derived from Gabriel, but copied from the Old Testament, or written out of the imagination of the false prophet.

By *infidels* are meant ignorant, and also idolatrous heathen and those who refuse to believe.

By *heretics* are meant those who fashion a gospel of their own instead of that of Christ.

Easter. This name is derived from Eostre, a Saxon goddess, worshipped at the beginning of spring; the name being applied to the Christian festival which took the place of the heathen one, as the sites of heathen temples (St. Paul's and Westminster Abbey) became those of Christian churches.

Before the Reformation, the Priest presented the people on this day with Easter Eggs, variously coloured, as types of the resurrection of Christ celebrated this day: and a like custom is still retained in Lancashire and elsewhere. Easter Sunday is the one next the full moon on or next after the 21st March. The Collect is from the Sacramentary of Gelasius.

First Sunday after Easter, Low Sunday, because of lower esteem than Easter. Collect written 1549.

Second Sunday after Easter. Collect written 1549.

Third Sunday after Easter. Collect from Sacramentary of Leo.

Fourth Sunday after Easter. Collect written 1661.

Fifth Sunday after Easter. Collect from Sacramentary of Gelasius.

Rogation Days. These are Monday, Tuesday, and Wednesday preceding Holy Thursday, or Ascension Day, and are so called from Latin *rogo, rogatus, I ask*, asked, being days when solemn Litanies, to avert or commemorate calamities, were used. Of this, the perambulation, or "beating the parish bounds," in this week is a remnant surviving the establishment of the Litanies at the Reformation.

Ascension Day. Collect from Sacramentary of Gregory.

Sunday after Ascension Day. The Collect was compiled in 1549, from a Vesper Hymn sung on the preceding festival.

Whit Sunday. Fifty days after Easter, corresponding with Pentecost, fifty days after Passover, to which Easter corresponded. On this day we commemorate the descent of the Holy Ghost, from which some derive the name Wit Sunday, meaning Wisdom Sunday; others think it is from White Sunday, so called because then catechumens, and those baptized the preceding Easter, dressed in *white*. The Collect is from the Sacramentary of Gregory.

Trinity Sunday. The Collects for this and the remaining Sundays of the year are found in the Use of Sarum. See table.

Collects for Saints' Days. These are for SS. Stephen, John, the Innocents, Andrew, Thomas, Conversion of St. Paul, Matthias, Annunciation of the Virgin, Mark, Philip and James, Barnabas, John the Baptist, James the Apostle, Bartholomew, Matthew, Michael and All Angels, Luke, Simon and Jude, and All Saints.

Prayer of St. Chrysostom. He was patriarch of Constantinople, and died A.D. 407. It refers to Christ's promise (Matt. xviii. 20) to be present at prayer, and is addressed to Christ (not to the Trinity), who is asked to grant the desires and petitions just offered so far as they may be expedient (beneficial) for us, so long as we obtain absolutely (1) Knowledge of God's truth for this world, and (2) Life everlasting for the next.

We do not know that St. Chrysostom wrote this prayer, but it is found in a Liturgy bearing his name.

The Benediction. This is taken from 2 Cor. xiii. 14, and is an invocation to the Trinity.

The Litany. This word means a prayer. It is divided into :

(1) The four *Invocations*, or calling on the Persons of the Trinity.

(2) The *Deprecations*, or prayers to Christ against evil to the body and soul; answered by "Spare us, Good Lord," and "Good Lord, deliver us."

(3) The *Supplications*, or asking for good.

(4) The *Intercessions*, or prayers for others. These are contained in twenty-one clauses, and comprise prayers for the *Catholic Church*, the Sovereign and Royal Family, Ecclesiastical authorities, the Nobility, Magistracy, all men, the weak and ignorant, those in peril, the distressed; for the fruits of the earth; for the graces of the spirit, &c.

(5) The Versicles and Prayers.

The student should be careful of the "pointing" of the first invocation, when God is addressed as, O God the Father, of heaven, *i.e.*, O God, the heavenly Father; not as O God, the Father of heaven, which would have no meaning.

In the Deprecations we appeal to Christ for mercy by all the events in His sacred History, from His incarnation to His sending the Holy Ghost.

The various kinds of evil which we deprecate, or from which we pray to be delivered, are the following:

1. The *Evil One*, or the adversary Satan, his "crafts and assaults." Jno. viii. 44.

2. The *consequences* of evil; "God's wrath and everlasting damnation." Rom. vi. 23.

3. Moral evil, the *evil nature in us*; the inheritance of Adam or original sin, "blindness of heart . . . deadly sin."

4. *Physical evil*. "Lightning, &c.; famine."

5. *Consequences of moral evil*. "Battle.....rebellion."

6. *Intellectual evil*. "False doctrine.....commandments."

Following these Deprecations are three obsecrations or appeals to Christ for mercy, in virtue of all He has done for our salvation.

Tribulation. This word is derived from Latin *tribulum*, a flail; and, under the figure of the grain being thrashed from the chaff, it refers to affliction trying the hearts of men.

Wealth is the abstract term, as marked by the termination *th*, from "well" or "weal," and implies the state of being whole or well; that is, in prosperous condition of mind, body, and estate. It is now limited to the latter—riches. See Matt. xix. 24; Prov. xxx. 8.

The Supplications and Intercessions have the same answer from the people: "We beseech Thee to hear us, Good Lord."

"*After our sins.*" This is used in the sense of according to, as in the phrase, "David was a man after God's own heart."

"*Reward.*" This word, like "success" and many others, has become limited to a *good* sense; as many other words, as resentment, have been narrowed down to a *bad* sense; which formerly had both a good and bad notion.

The Litany is a complete service in itself, and is so used frequently, not having been read as part of the Morning Prayer for some years after its first introduction. Among the most important occasions when Litanies have been used as a form of prayer with solemn processions of the clergy, was that in A.D. 430, during an outbreak at Constantinople, and at Vienne in France, on a similar occasion in 460. On the latter day the Bishop Mamertus instituted the three Rogation Days before Ascension Day annually, supplicating the protection of heaven. Another occasion was 590, when a pestilence devastating Rome, Gregory the Great instituted the Great Litany of St. Mark's Day.

There were many Litanies in the old English Church, and based on these and on that of Hermann, compiled by Melancthon and Bucer in 1543, the Litany now used was prepared by Cranmer, 1544.

This was reprinted in 1545 as "*A Common Prayer of Procession.*" It was enjoined to be read on Wednesdays and Fridays by the First Prayer Book of Edward VI., and in 1552 it was ordered to be read on "Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary."

In 1559 it was commanded to be read just before the Holy Communion, and in 1571 the Morning Prayer, Litany, and Communion were made into one service, which has been the habit ever since.

The Epistles and Gospels. These are portions of Scripture selected out of the New Testament chiefly, for all the Holy days on which a Collect is read. The Epistle, Gospel, and Collect for each day are closely related in the subjects of which they treat, and should be studied together.

The Prayer Book next deals with the various *offices* in public worship, viz.: the Communion, Baptism, Confirmation, Matrimony, Visitation and Communion of the Sick, Burial, Churching, and Commination.

Holy Communion. This Service consists of the Lord's Prayer, a Collect ("Almighty God, unto whom all hearts are open," &c.), the Decalogue, Collect for the Queen, (the Collect, Epistle, and Gospel of the day, read in the Morning Prayer), the Nicene Creed, the Offertory Sentences, exhorting the congregation to almsgiving and charity, selected from the Gospels, Epistles, Proverbs, Psalms, and Tobit, the Prayer for "the whole state of Christ's Church militant* here on earth," Exhortations of the congregation to partake of this Sacrament, Exhortations of the communicants to self-examination, General Confession, Absolution, "Comfortable Words" of Christ, Versicles, Ascription of Praise, Prayer ("We

* From Latin *miles*—*militis*, a soldier. The Church is the Church triumphant, or the van having entered heaven, and the Church militant, or wayfaring, being the rear still on earth.

do not presume," &c.) Consecration of Elements, Prayers at delivery of Bread and Wine, Lord's Prayer, Prayer after partaking of the Sacrament, Ascription of Praise, Benediction (additional collect after the offertory when no Communion is held).

This service was drawn up by Cranmer and other divines and bishops, and first appeared in 1548 as the Order of the Communion, being an English form based on the Latin Mass and on Melancthon and Bucer's book (the latter especially gave origin to the Exhortation, Confession, and the "Comfortable Words of Christ"). In the First Prayer Book of Edward VI. it did not contain the Commandments, and its order and arrangement were different from those now extant. Water was also mingled with the wine, and the sign of the cross was retained in the consecration of the Bread and Wine. The Commandments and Responses were added in 1552, and the water and sign of the cross left out.

Baptism. There are three offices of Baptism.

- (1) For infants in public.
- (2) For infants in private, when seriously ill.
- (3) For those of riper years.

The principal differences between the Baptismal Service of the First Prayer Book of Edward VI. and that now used are the following:—

1. The sign of the cross was made on the forehead and breast of the infant.
2. The child was *immersed three times*.
3. Exorcism was practised.
4. The infant was anointed, and invested with the Chrisom or white garment.

In the Second Prayer Book of Edward VI., the dipping three times, the anointing, Exorcism, and use of the Chrisom were omitted. The office for the "Ministration of Baptism to such as are of riper years," was added after the Savoy Conference of 1666.

From the rubric it will be seen that Sunday is the fittest day for baptizing infants in public, as the con-

gregation is generally largest then, and more can then be reminded of their own baptismal vows. The time selected is after the Second Lesson. The Sponsors may be the parents and one Godfather or Godmother.

The words of Christ to Nicodemus, "None can enter the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost," see John iii. 3, are recalled.

Water. This is the outward visible sign. See Catechism.

Holy Ghost. This is the inward spiritual grace.

The minister then prays for the child, and recalls the types of Baptism.

(1) The waters bearing up the ark of Noah, 1 Peter iii. 21, and

(2) The passage of the Red Sea, 1 Cor. x. 2, praying that these may find place with the child by his admission into "the ark of Christ's Church," and so "pass through the waves of this troublesome world, that finally he may come to the land of everlasting life." The next prayer is that the child may "receive remission of his sins," that is, be placed in a "state of salvation," by the "everlasting benediction of the heavenly washing."

The gospel, Mark x. 13, is then read, describing Christ receiving little children; and an Exhortation founded on this, encouraging the bringing up children to this rite. Then follows a prayer of Thanksgiving for God's mercy, and intercession for the children to be baptized. This forms the first half of the office: next follows the Baptismal Covenant, fully explained in the opening Exhortation to the sponsors, in which what the two covenanting parties, Christ and the child, promise are set forth.

CHRIST'S PROMISE.

1. To receive the child.
2. To release him of his sins.

THE CHILD'S PROMISE.

1. To renounce the devil &c.
2. To believe in God, &c.

- | | |
|---|----------------------------------|
| 3. To sanctify him with the Holy Ghost. | 3. To be baptized in this faith. |
| 4. To give him the kingdom of heaven. | 4. To keep God's will, &c.* |
| 5. To give him everlasting life. | |

Notice that the five promises of Christ are alluded to in the Nicene Creed.

- | | |
|---|--|
| 1. To receive the child. | 1. The Lord, and giver of life. |
| 2. To release him of his sins. | 2. One baptism for the remission of sins. |
| 3. To sanctify him with the Holy Ghost. | 3. I believe in the Holy Ghost. |
| 4. To give him the kingdom of heaven. | 4. I believe in one Catholic, &c. |
| 5. To give him everlasting life. | 5. I look for the life of the world to come. |

In this covenant the child, not the sponsors, is bound, the sureties speaking for the child in the sense of lending their voice to the child not able to speak, and being witnesses of the vows taken, with the further fact that they promise to bring the child up in constant view of the vows he has contracted; and hence these same sureties are required in adult baptism, as witnesses to what the baptized person can already answer for himself.

Then follows the sacramental portion of the office, in which prayer is offered for the child, and for the consecration of the outward visible sign—the water.

“O merciful God, grant that the old Adam,” &c. See Rom. vi. 4-6; and Col. ii. 12, iii. 9-10.

“Grant that all carnal,” &c. See Gal. v. 24.

Consecration Prayer, “*both water and blood.*” These are symbols of the elements of Baptism and the Holy Communion.

“*Mystical washing away of sin;*” i.e., the sacra-

* See the three requirements, Repentance, Faith, and Obedience, of the Catechism.

mental washing away of sin—the purification of original sin by means of the sacrament as the outward visible sign.

From the rubric following it will be seen that immersion (dipping) is the rule, though not now practised, and affusion or sprinkling the exception. The child is then received by the congregation, having been already admitted by baptism into communion, and the signing with the cross is the Christian “seal” referred to by St. Paul. 2 Cor. i. 22; Eph. i. 11, and iv. 30.

“*Ashamed to confess.*” See Luke ix. 26, Matt. x. 32, 1 Cor. i. 23.

“*Fight under His banner.*” Ps. lx. 4, 1 Tim. vi. 12.

“*Christ’s faithful soldier.*” 2 Tim. ii. 3.

Next follows a Thanksgiving, the Lord’s Prayer, and an Exhortation to the sponsors to train up the child in view of the vows he has made, and prepare him for Confirmation.

Regenerate this infant. Regeneration is the new birth by which the child is grafted into the body of Christ’s church, from which it may henceforth derive strength in union.

The special appropriateness of the Lord’s Prayer to this rite is remarkable.

LORD’S PRAYER.

Our Father, &c.	The child has received the spirit of adoption, whereby it cries, Abba, Father.
Hallowed be thy name.	Baptizing them in the name of the Father, &c. Matt. xxviii.
Thy kingdom come.	For of such is the kingdom of heaven.
Thy will be done, &c.	Their angels do always behold the face of their Father which is in heaven.
Give us this day, &c.	Spiritual food is necessary to the new birth.

Forgive us our trespasses. "One baptism for the remission of sins." Nicene Creed.

Lead us not, &c. "Continue Christ's faithful soldier," &c. Baptismal office.

Office for the Ministration of Private Baptism of Children in Houses. This and the following office of *Baptism of such as are of riper years and able to answer for themselves*, will not require any further explanation.

EXPLANATION OF THE CHURCH CATECHISM.

Catechism. This word is derived from the Greek *κατηχεω*—*Katécheo*, I teach orally; and means teaching by question and answer. The *Church Catechism* is instruction by question and answer in the leading truths of Christianity, to be learnt previous to Confirmation.

A *Catechist* was one in the early church who taught the *Catechumens* or converts. The word is used in Luke i. 3, 4; "It seemed good to me also to write, that thou mightest know the certainty of those things wherein thou hast been *catechised*," translated instructed.

The Church Catechism was probably written by Nowell, and revised by Cranmer; the portion known as the Sacraments being compiled afterwards, probably by Bishop Overal, and added after the Hampton Court Conference, 1604; the earlier portion first appearing in the First Book of Common Prayer of Edward VI. (see History of Book of Common Prayer)

The following are analyses of the Catechism, shewing its scope. Its intention was to prepare the baptized for Confirmation, as seen in its title, "An instruction to be learned of Every Person before he be brought to be confirmed by the Bishop."

CATECHISM.

- | | | |
|-----------------------|--|--------------------------|
| 1. The Covenant. | | 3. The Christian's Duty. |
| 2. The Belief. | | 4. Prayer. |
| 5. The Sacraments; or | | |

Man's Original State.
 Man's Fallen State.
 The Christian Covenant.

Privileges.	Duties.
1. Members of Christ. 2. Children of God. 3. Inheritors of the kingdom of heaven.	{ 1. Repentance. 2. Faith. 3. Obedience.
or	Means of grace to these duties :
(a) Forgiveness of past sins. (b) Present grace. (c) Future glory.	{ Prayer. The Sacraments.

The following is a more detailed analysis :—

A. Baptismal Covenant.

- (1) *Repentance* = { 1. Devil.
 Renunciation of { 2. World.
 { 3. Flesh.
- (2) *Faith* { 1. Father, as Creator of the world.
 { 2. The Son, as Redeemer of mankind.
 { (a) Jesus Christ His only Son.
 { (b) Conceived by the Holy Ghost.
 { (c) Born of the Virgin Mary.
 { (d) Suffered under Pontius Pilate, &c.
 { (e) The third day he rose again, &c.
 { (f) From thence he shall come, &c.
 { 3. Holy Ghost, Sanctifier of the Elect.
 { (a) The Holy Ghost.
 { (b) Holy Catholic Church, &c.
 { (c) Forgiveness of sins, &c.
 { (d) Resurrection of the body.
 { (e) Life everlasting.
- (3) *Obedience.* **A** DUTY TO GOD.
- I.* (a) Believe }
 (b) Fear } God.
 (c) Love }

* The Roman numerals refer to the Commandments.

- II. (a) Worship God. | (c) Put whole trust
 (b) Give Him thanks. | in Him.
 (d) Call upon Him.
- III. (a) Honour His name. | (b) And His word.
- IV. Serve God truly all the days of my life.

B DUTY TO NEIGHBOUR.

- V. (a) Love parents. | (c) Submit myself, &c.
 (b) Honour the Queen. | (d) Order myself lowly, &c.
- VI. (a) Hurt nobody, &c. | (b) Bear no malice, &c.
- VII. (a) Temperance. | (b) Soberness.
 (c) Chastity.
- VIII. Keep my hands from picking and stealing.
- IX. (a) Keep from evil speaking.
 (b) Lying, and | (c) Slandering.
- X. (a) Not to covet, &c. | (b) Learn and labour, &c.
 (c) Do my duty, &c.

B. Means of Grace.

- (1) *Prayer.* The Lord's Prayer and the "Desire."
- I.* Our Father which art in heaven, &c.
 (a) I desire my Lord God, &c.
 (b) To send his grace to me, &c.
 (c) And to all people, &c.
- II. Thy kingdom come, &c.
 (a) That we may worship Him.
 (b) Serve Him.
 (c) And obey Him, &c.
- III. As it is in heaven.
 As we ought to do.
- IV. Give us this day our daily bread.
 (a) All things needful for our souls.
 (b) And bodies.
- V. Forgive us our trespasses, &c.
 That he will be merciful, &c.
- VI. Lead us not into temptation.
 Defend us, &c.

* The Roman numerals refer to the clauses of the Lord's Prayer.

VII. Deliver us from evil.

(a) Keep us from wickedness. | (b) Our ghostly enemy.

(c) And from everlasting death.

Amen. This I trust he will do, &c.

2. *The Sacraments.* 1. Baptism.

(a) The outward sign—Water.

(b) The inward grace { Death to sin.
New birth to righteousness.

(c) Benefits—

(d) Preparation { Repentance.
Faith.

2. The Lord's Supper.

(a) Purpose of { Remembrance of Christ's sacrifice
And of the benefits of this.

(b) The outward sign—Bread and wine.

(c) The inward part—Body and blood of Christ.

(d) Benefits—Strengthening and refreshing of soul.

(e) Preparation { Repentance—Repent them truly.
Faith—Have a lively faith.
Gratitude—Thankful remembrance
Love—To be in charity, &c.

DETAILED EXPLANATION. BAPTISMAL PRIVILEGES.

(a) Member of Christ. | (b) Child of God.

(c) Inheritor of Kingdom of Heaven.

N. or M. This is a contraction of *nomen* and *nomina*, the Latin for name and names. The name referred to is the Christian, or that given at Christening; as the Jewish name was given at Circumcision, Luke i. 59. The word surname, which name we have in addition to this, is derived from either

(1) *sire*—a father, meaning the father's name.

(2) or *Sur* = *super* = name over and above, or in addition to the Christian name. These gradually became common after the Conquest, 1066, and were derived from the place of *abode*. Thus Thomas at the Spring would become abbreviated into Thomas of the Spring, Thomas o' the Spring, Thomas Spring: or from occupation, as Gardiner, from gardener;

colour, as Black; name of Father, as Wilson=Will's son, &c.

Godfathers, i.e., fathers towards God; also called *Sponsors*, = responders; and *Sureties*, i.e., those who stand for others. The practice of having these is copied from the Jewish custom of having witnesses at the baptism of proselytes, and was very useful when in the times of persecution of the Christian Church so many natural parents were torn away from the lambs of the church.

A male child is required to have two male Godparents, and one female; a female child must have two female Godparents, and one male.

Members of Christ, that is, of Christ's Body, the Church, of which He is Head.

Child of God, that is, by adoption and grace, as the infant was before by nature or creation, though by original sin he is a child of Adam.

Inheritor of the Kingdom of Heaven, that is, heir of the glories of heaven; through Adam we inherit condemnation, through Christ pardon and peace.

These three privileges may be summed up as

(1) Membership, (2) Sonship, (3) Heirship, being God's part of the covenant; as the three following Baptismal Duties are man's share of it.

Baptismal Duties.

(a) Repentance. (b) Faith. (c) Obedience.

(a) *Repentance*, or renunciation, means sorrow for sin, and amendment of life; fighting against

(1) The Devil and his evil works.

(2) The false grandeur (pomps) and foolish little-nesses (vanity) of the world under the power of the wicked one (the devil).

(3) And the wicked lusts* or desires of the flesh, i.e., the appetites.

* The word *lust* and *list* meant pleasure, but in time *lust* became limited to a bad sense, as meaning *wicked* pleasures; such as are mentioned Gal. v. 19-21.

These three may be comprehended under the three words, Pleasure, Wealth, Grandeur: or as The World, Flesh, and the Devil.

(b) *Faith* in the Articles, or Doctrines, or Statements of the Christian Profession (see the Creed).

(c) *Obedience* to the Ten Commandments (which see).

These privileges and duties are accepted by the child through the sponsors.

"*Dost thou not think,*" &c.; "*Believe and do.*" The first refers to the Faith, the second word "*do*" to the Repentance and Obedience promised by the child.

State of Salvation = state or condition in which we have offered us the means of salvation, namely, through Repentance, Faith, and Obedience; and the child asks for God's *grace*, i.e., His *free favour* to keep him *in the same*, i.e., in the same state of salvation.

The catechumen has promised Repentance, Faith, and Obedience: the first has been explained, we now refer to the second.

Faith. Heb. xi. 1. *The Creed.* (L. *credo*, I believe.) There are three of these. (1) The *Apostles'*, found in the Morning and Evening Prayer, in the Baptismal Services, and the Visitation of the Sick. This has been in use more than 1000 years, but was probably not compiled by the Apostles, though it contains a digest of their teachings.

(2) The *Nicene*, used in the Communion Service, and first introduced after the Council of Nicea* (Nice), 325 A.D., being enlarged at the Council of Constantinople, A.D. 381.

(3) The *Athanasian*, composed by Hilary of Arles,† which enlarges on the doctrine of the Trinity, and Divinity of Christ, so boldly maintained against unbelievers by St. Athanasius, of Alexandria, a member of the Nicene Council.

This is used at Morning Prayer on the following occasions:—

* In Bithynia.

† In France.

- | | |
|---------------|--------------------|
| 1. Christmas. | 4. Ascension. |
| 2. Epiphany. | 5. Whit Sunday. |
| 3. Easter. | 6. Trinity Sunday. |

and on certain Saints' days.

The Nicene Creed was written to explain the Apostles', and the Athanasian to explain and amplify the Nicene. The first expresses, the second explains, the third defines Christian truth.

The Apostles' Creed. *God the Father.* He is such by (a) Creation, and (b) Adoption or Grace. He is also the Father of our Lord Jesus Christ.

Jesus Christ. *Jesus* = Greek of the Hebrew Joshua — Salvation of the Lord.

Christ is the Greek of the Hebrew Messiah, = Anointed, and the word refers to Jesus as Prophet, Priest, and King; anointed not with oil, but by the Holy Ghost at His Baptism.

The former denotes Christ's *person*; the latter His *office*. "His only Son" shews Christ's relationship to God; "Our Lord" that to us.

Conceived by the Holy Ghost. This refers to the immaculate (spotless) and miraculous conception of Christ, beyond our reason to understand.

Born of the Virgin Mary. This refers to the incarnation of Christ, or his taking on the form of man, tabernacling in the flesh; in becoming the Son of *Man*.

Suffered under Pontius Pilate. Being scourged, smitten, spit upon, and mocked by the Jews, and the soldiers of the Roman Procurator or Governor.

Crucified: as a base criminal,* by the Romans, on the charge of sedition preferred by the Pharisees. This is celebrated by the church at Good Friday.

Buried, in the tomb of Joseph of Arimathea.

Descended into hell, that is, His spirit went to Hades, the place of departed spirits, or the Paradise of the Jews, while the body was in the tomb.

Rose again from the dead. The body and soul

* So Cæsar crucified Pirates.

uniting, and the former throwing off the bands of death. The *third* day referred to is according to Jewish mode of counting, the interval being from Friday evening to Sunday morning, which became henceforth the Lord's Day. This is celebrated by the church at Easter. The Resurrection was prefigured by the deliverance of Isaac from death in sacrifice, and by Jonah coming from the "whale's" belly after three days.

Ascended into Heaven after 40 days from the Resurrection. This event is celebrated on Holy Thursday (Ascension Day), which is thus 40 days, or 5 weeks and 5 days after Easter. This ascension was typified by the entrance of the High Priest once a year, on the Great Day of Atonement, into the Holy of Holies.

Sitteth on the right hand of God. His sitting implies that His work is finished; though, as St. Stephen saw Him standing, we know He actively watches over His tried church even in heaven. The "right hand" is the seat of honour.

The quick and the dead. By the quick those *living* at the second coming of Christ are meant. The word is used in this same sense in Numb. xvi. 30, 33, "They go down quick into the pit;" and in "He was cut to the *quick*." Christ will be our Judge because He is our Saviour.

The Holy Ghost, i.e., the Sanctifying Spirit, one of the *Persons* of the Trinity; not a mere attribute of the Godhead, for He is mentioned as doing acts and being associated with persons in Scripture.

The Holy Catholic Church, i.e., the universal assemblage of believers; the one fold under one shepherd; of which the van, the Church Triumphant, is ever entering heaven; and the rear, the Church Militant (or fighting) is on the earth. This, therefore, includes the Saints either alive or dead who make up the one *Communion* of Saints*, united into one fellowship

* Fellowship, friendly union, intercourse, or possession in common.

with the Father, Son, and Holy Ghost, by one common religion or bond.

The *Resurrection of the body* means the rising again of our glorified bodies, as Christ rose from the dead. After His resurrection Christ vanished at times out of the sight of the disciples; even so our bodies will "be fashioned like unto his glorious body," in a manner we cannot now understand.

The *Life everlasting* is the eternal life of happiness in heaven.

These are summed up as follows:—

- | | |
|--|---|
| 1. I believe in God the Father, &c.earth. | 1. First, I learn to believe, &c.world. |
| 2. And in Jesus Christ, &c. | 2. Secondly, in God the Son, &c.mankind. |
| 3. I believe in the Holy Ghost, &c. | 3. Thirdly, in God the Holy Ghost, &c.God. |

Paraphrase of the Creed. I believe and trust in God, the Father of Christ, and of myself by creation and adoption, who made all things that exist in the universe. I also believe in the Anointed Saviour of mankind, the only Son of the Father, and our Prophet, Priest, and King, who was miraculously conceived free from sin by the Holy Ghost, and took man's nature as the Son of Man born of the Virgin Mary. I believe that He suffered scourging, smiting, and reviling, under the rule of Pontius Pilate, the Roman Governor, and was put by him to a shameful death for our sins, having soul and body parted, the former to go to the place of departed spirits, the latter to lie in the tomb till the third day, when He burst the bonds of death, and rose with a glorified body. I believe that after 40 days His body ascended into heaven, and that He now takes the place of honour, having accomplished His labour of love, on the throne of God; whence He will come to judge the living at His advent, and those who shall have already died, for the deeds done in their mortal bodies.

I also believe in the Third Person of the Trinity, who sanctifies the elect people of God, and dwells in the one fold of Christ's Church; and I recognise the four great privileges of the Christian, namely: fellowship with the Persons of the Godhead, and with the members of the Church, militant and triumphant; the justification and sanctification of the sinner through Christ; the glorifying of this vile body after death; and the everlasting rest in heaven. So be it.

The standing posture and turning to the east in repeating the Creed denote our readiness to defend it, and our waiting on the Sun of Righteousness to rise with healing in His wings.

Note in the summary of the Creed the distinctive work of the Three Persons of the Trinity.

(1) The Father, who *made all the world*.

(2) The Son, who *redeemed all mankind*.

(3) The Holy Ghost, who *sanctifies the elect*.

The work of the Father extends to the animate and inanimate; that of the Son is limited to the rational part of the animate; that of the Spirit, which is continual, and is therefore referred to in the present tense, is special to the chosen of God.

One is the Creator, the second the Redeemer, and the last the Sanctifier.

Redeemed me; i.e., bought back: we were sold to Sin and Satan, but Christ bought us back, paying for our ransom His precious blood.

We now return to the promises made by our sponsors; of (1) Repentance, (2) Faith, (3) Obedience. The former two have been briefly explained; it remains to discuss the third.

Obedience. The Ten Commandments, and the duty to God and our neighbour; the former comprising the first four, and the latter the last six commandments.

I. This commandment teaches us to believe, fear, and love God, with all the heart, mind, soul, and strength, putting aside anything that claims our

thoughts from God, such as our own pleasures, will, bodily ease, or the good opinion of worldly men. The commandment is directed against Atheism* (infidelity) and Polytheism* (idolatry). See 1 Kings xi. 5, xviii. 19; 2 Kings xxi. 3; Acts xvii. 16, 23.

This love is to be engaged in with: Our heart,—The seat of the affections; Our mind,—The seat of the understanding; Our soul,—The spiritual part of man; Our strength,—The body. Rom. xii. 1, 2.

And with these: *Not partially, but entirely.*

Instances of defective love: i. Naaman. 2 Kings v. 18.—ii. The rich young man. S. Luke xviii. 18-23.

This great Commandment seems to be further expanded in the first four of the Ten Commandments.

II. This teaches us to worship, thank, trust in, and call on God; avoiding idolatry and superstition. As this commandment was more broken by the Jews than any others in their worship of the golden calf, the brazen serpent, Baal and Ashtaroath, Moloch, and even the Ark of God itself, God strengthens this injunction by a warning that he is jealous, or zealous, or full of zeal for His honour. He visited this on generation after generation of the rebellious people of Judah and Israel, till He carried them all away captive, from which time we hear no more of idolatry, as before. We may not thus put power, pleasure, praise, or gold, in the place of God.

"*The heaven above,*" as the heavenly bodies.

"*The earth beneath,*" as man, animals, or plants.

"*The waters under the earth,*" as fishes, &c.

"*Mercy to thousands,*" i.e., to thousands of generations. Contrast the anger reaching to three or four, and the mercy to thousands of generations.

As illustrations take Abraham, Gen. xviii. 2; Moses, Ex. iii. 5; Israel at Sinai, Ex. xix. 21-25.

As instances of violation see Judges, Jeroboam and his descendants, and Dispersed Israel.

* *a*, without. θεος, God. πολυς, many.

III. *The Lord will not hold him guiltless, that is,* will not esteem him without guilt, and by implication will consider him as guilty who calls on God's name in any other than a reverent manner. This commandment is explained in the Duty to God as inculcating honour to God's *Name* and *Word* and *House*, and thus forbidding false and rash swearing, much more downright blasphemy, and all forms of irreverence.

It does not forbid taking an oath in a Court of Justice, but warns against taking a false oath.

As illustrations see Lev. xxiv. 10-16, Numb. xvi., and 2 Kings ii. 23. John ii. 13, Acts v. 1-11.

IV. For the history of the Sabbath, see New Testament, Part I.

This commandment forbids our engaging in any labour of mind or body, or in any pleasure or attraction which distracts our mind from God, except

(1) Works of *mercy*; such as teaching religious truth, the labour of conducting public worship, or assisting in this; and

(2) Works of absolute *necessity*; as preservation of life in storms, &c.; warfare in a siege or campaign; physical labours which could not be omitted on Sunday, as supply of gas to towns, &c.

This is implied in (1) "to rest," *i.e.*, from all *unnecessary* works, and (2) "to keep holy," *i.e.*, to do works of mercy.

The reasons for Sunday observance are,

(1) On this day God rested from Creation; we therefore commemorate His work.

(2) It is necessary for continued mental or physical toil. All communities have found out that periodical relaxation is necessary, irrespective of religious consideration.

(3) It was to be kept by the Jews after the deliverance from Egypt in commemoration of their rescue.

(4) It has been kept by Christians from the earliest times as the day on which Christ rose again.

The Jews retain the Saturday for their Sabbath;

Christians have chosen the succeeding day for their Sunday.

It commences with "Remember," as the Sabbath had been ordained previous to the coming of Israel to Mount Sinai.

The Lord's Day received the special sanction of Christ by His appearances to the early church on that day. Read John xx. 19-23, 26-29. On this day He also sent the gift of the Holy Ghost. Acts ii. 1-11. It was also kept by the church in Apostolic times. Acts xx. 7, 1 Cor. xvi. 2, Rev. i. 10.

UNDER THE OLD DISPENSATION.

The seventh day was kept as a holy rest, because:

1. God rested on that day from His work of Creation; and
2. God brought the people of Israel from Egyptian bondage.

UNDER THE NEW DISPENSATION.

The first day is kept as a holy rest, because:

1. Christ rose from the grave, and so completed His work of Redemption; and
2. Christ redeemed mankind from the bondage of sin and Satan.

Under both Dispensations the same portion of time is given definitely to God, namely, one-seventh.

These four commandments are comprised in the Duty to God; the remaining six make up the Duty to our Neighbour.

V. This teaches us to love, honour, and help our parents and blood relations, who hold the first place in our affections after God; to honour the Queen (and her officers), who ranks next, as the good of all depends on her welfare; and their subordinate authorities, and all who from age, virtues, abilities, or good deeds, are our superiors.

It is the only commandment which has a reward attached to it, "the first commandment with promise," Eph. vi. 2, length of days being offered both to the Jews, to whom the commandment was originally

given, since disobedient children were stoned; and to us as the result of listening to wiser counsels than our own, and profiting by the experience that can guide from danger.

As illustrations take the cases of Isaac and Abraham, Gen. xxii.; Joseph and Jacob, Gen. xxxvii. 14, xlvii. 12; the Rechabites and Jonadab, Jer. xxxv. 6; Christ and His parents, Luke ii. 51, John xix. 26; Ruth and Naomi, Ruth i. 16; David and his parents, 1 Sam. xxii. 3.

As instances of judgment for breaking the commandment, see the cases of Ham, Gen. ix. 20-27; Hophni and Phinehas, 1 Sam. ii. 22-25, iv. 1-11; and Absalom, 2 Sam. xv. 10-12, xviii. 33.

VI. This commandment forbids actual murder and suicide, malicious word, thought, or deed; and enjoins the opposite spirit of love, charity, kindness, and forbearance.

It does not forbid execution or punishment of malefactors, since these are either necessary to society, or are inflicted for the good of the individual punished, not to wreak vengeance; nor does it disallow bearing the sword in defence of life, property, honour, or country.

The reasons for this commandment, which lies at the basis of the existence of society, are

(1) Its violation would stop the earth being replenished. Gen. ix. 7.

(2) It violates God's image in man. Gen. ix. 6.

As instances of the breaking of the commandment are—Cain, Gen. iv. 8; Absalom, 2 Sam. xiii. 23; Joab, 2 Sam. iii. 22; Zimri, 1 Kings xvi. 8; Jezebel, 1 Kings xviii. 4, 5, xxi. 5, 2 Kings ix. 30; Athaliah, 2 Kings xi. 1.

VII. This commandment forbids actual breach of marriage laws, personal chastity; gluttony and all forms of excess, even in anticipation or thought. It enjoins keeping the mind and body pure in thought, word, and deed.

It may be summed up as enjoining

(1) *Temperance*, or restraint over the desires and appetites.

(2) *Soberness*, or decency of behaviour in general.

(3) *Chastity*, or personal purity in thought, word, and deed.

VIII. This commandment forbids secret or violent theft and robbery, and all dishonest means of making haste to be rich; as by cheating in any way, by word or deed, in business; or by spending more than we know we earn.

As instances of breaking the commandment, see Rachel, Gen. xxxi. 17-55; Achan, Josh. vii. 10; Jehoiakim, Jer. xxii. 13.

IX. As we are not to rob our neighbour in any manner with our dishonesty, so we may not impeach his character by falsehood. Neither *hands* nor *tongue* are to take that which is not ours, and which makes the robbed "poor indeed." The commandment therefore forbids false speaking or swearing; insinuating what is not true; suggesting the false and even not contradicting it, as well as saying that which is fact only to present truth under a false colour.

As instances of violation of this commandment, we have the cases of Naboth, 1 Kings xxi. 9; Amos, Amos vii. 10; Christ, Matt. xxvi. 59; Stephen, Acts vi. 11; St. Paul, Acts xxv. 7; Jacob, Gen. xxvii. 18; Gehazi, 2 Kings v. 20; Peter, Matt. xxvi. 67.

X. This is an extension of VIII. and IX. to the inmost thoughts and purposes of the heart; and forbids murmuring discontent, though it does not disallow the lawful and necessary desire of man to provide for the wants of to-morrow.

It enjoins, in fact, "learning and labouring truly to get our own living," but having done our tasks to leave contentedly the result to God.

(A.) Our Duty towards God.

THE FIRST TABLE.

SUMMARY.

Com. I.—Thou shalt have none other gods but me.

My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him,

Com. II.—Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

to call upon Him,

Com. III.—Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

to honour His holy Name and His Word,

Com. IV.—Remember that thou keep holy the

Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

and to serve Him truly
all the days of my life.

(B.) Our Duty towards one another.

THE SECOND TABLE.

SUMMARY.

Com. V.—Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

My duty towards my Neighbour, is to love him as myself, and to do unto all men as I would they should do unto me:

To love, honour, and succour my father and mother:

To honour and obey the Queen, and all that are put in authority under her:

To submit myself to all my governors, teachers, spiritual pastors and masters:

To order myself lowly

Com. VI.—Thou shalt do no murder.

Com. VII.—Thou shalt not commit adultery.

Com. VIII.—Thou shalt not steal.

Com. IX.—Thou shalt not bear false witness against thy neighbour.

Com. X.—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

So far as the Catechism has yet proceeded, it has been confined to the Privileges and Duties of the Christian Covenant of Baptism, the latter being summed up in the three words, Repentance, Faith, and Obedience.

It now remains to shew how these three can be secured; namely, by *Prayer*,* and by the use of the *Sacraments* as the means of grace.

To do these things—namely, Repent and have Faith. The prevalence or efficacy of prayer is taught in the case of Lot, Gen. xix. 21; Moses, Ex. xxxii. 14; Job, xlii. 8; Hezekiah, Is. xxxviii. 5; Elias, James v. 17;

and reverently to all my betters :

To hurt nobody by word nor deed :

To bear no malice nor hatred in my heart :

To keep my body in temperance, soberness, and chastity :

To be true and just in all my dealing :

To keep my hands from picking and stealing,

and my tongue from evil speaking, lying, and slandering :

Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

* An address to God, expressing our religious feelings.

Manasseh, 2 Chron. xxxiii. 13; Daniel, ix. 33; Nineveh, Jonah iii. 10; Jairus, Matt. ix. 18.

The Lord's Prayer. This is so called, of course, because taught by Jesus to His disciples. It is given by St. Matthew as a part of the Sermon on the Mount in full, and by St. Luke in a different connexion without the Doxology or ascription of praise at the end, "For thine is the kingdom, the power, and the glory, for ever and ever." It is accordingly used in the Liturgy in both the full and abbreviated forms.

Our Father which art in heaven. This is the address. All the prayer is cast in the plural form, to teach us to pray for others as well as ourselves. We here address God by the most privileged of names, as children by His creation and preservation, as well as by adoption. But lest this nearness to God should lead us to want of reverence, we are reminded that He is in heaven, and we are on the earth.

Hallowed. This and the next two petitions are for God's glory—His name, kingdom, and will. The word hallowed means made or kept *holy*; and we here pray that we may keep God's name and word holy or reverend.

Thy kingdom come. In this petition we ask for the increase of "the Kingdom of Heaven," or the spread of the Church of Christ all over the earth, and for the coming of Christ in His second advent, when all things shall have been put under His feet.

As it is in heaven. This is cheerfully, swiftly, fully, by means of His ministers the angels. If God's will were thus done on earth, man's happiness and God's glory would be fully wrought out.

The remaining petitions are for ourselves and neighbours. The Prayer is thus divided like the Tables of the Commandments.

Give us this day our daily bread. Under the term bread, as the *staff* of life, are included all things necessary to *support* life; as food, shelter, clothing, but not luxuries. We do not ask for such a store of

these that we may be independent of the giver, but enough for "this day," or "day by day," so that we may cultivate a prayerful spirit.

By *daily* is meant such things as are *necessary for the day*, without luxuries or things that pamper the appetites. Of course we pray for the spiritual as well as the mere bodily wants—"as well for the body as the soul."

Forgive us. Here we ask God to forgive, blot out, remit our *trespasses* (or wanderings out of the law), our *sins* (or those offences that separate us from Him), or *debts* which we owe to God for violation of His laws.

The force of the word *as* is very suggestive. Forgiveness from God must be preceded by our forgiveness of our brethren; if this has not been granted we may be asking for a curse instead of a blessing when we say, *Forgive us our trespasses, as* (like *as*, because, since that) *we forgive them that trespass against us.*

Lead us not into temptation. A tree when first planted is well shaken, that its roots may thereby be more firmly fixed. In this sense God tempts or tries (*tento*, I try) man to strengthen his weak faith, and that of others also by his example. This is not the sense of the petition. The world, the flesh, the devil, tempt man in another sense, to weaken his faith by luring him into sin and away from God; into this we pray God that we *may not be led* (Lead us not).

Deliver us from evil: that is, from the Evil One, Satan, when we are under temptation. We may not pray to be kept *from* evil, but we may ask God to keep us *in* the evil by defending us from the Evil One, who is our adversary.

Doxology. This is agreed not to be a part of the Prayer as uttered by our Lord, but to have been copied from David's blessing, "Thine, O Lord, is the greatness, and the power, and the glory." 1 Chron. xxix. 11.

Amen = So be it; condensing in one word the whole of the preceding prayer.

The Lord's Prayer is amplified into the "Desire," and the student should divide this into sections under the heads of the different petitions, address, and doxologies just explained.

THE LORD'S PRAYER.

Ad. Our Father, which art in heaven,

Pet. I.—Hallowed be Thy Name.

Pet. II.—Thy kingdom come.

Pet. III.—Thy will be done in earth, as it is in heaven.

Pet. IV.—Give us this day our daily bread.

Pet. V.—And forgive us our trespasses, as we forgive them that trespass against us.

Pet. VI.—And lead us not into temptation; but deliver us from evil.

Amen.

THE DESIRE.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people; that we may—

worship Him (as we ought to do),

serve Him (as we ought to do), and

obey Him, as we ought to do.

And I pray unto God—

That He will send us all things that be needful both for our souls and bodies; and—

That He will be merciful unto us, and forgive us our sins; and—

That it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust He will do of His mercy and goodness; through our Lord Jesus Christ. And therefore I say, Amen.
So be it.

The two chief means of grace are Prayer and the use of the Sacraments. It remains to discuss the latter. These are two, and two only, but the Roman Catholic Church recognises seven; viz., Baptism, Holy Communion, Holy Orders, Matrimony, Penance, Confirmation, and Extreme Unction. To see why five of these are excluded by the Church of England from her list, we must examine what is the nature and definition of a Sacrament.

Sacrament, from L. sacramentum—a soldier's oath of fidelity, derived from sacer, holy—implies our promise of fidelity to the Captain of our Salvation, when we are baptized, and every time we partake the Holy Communion. The definition is given in answer to the question, "What meanest thou by this word Sacrament?" This may be paraphrased as follows:—A sacrament is an external representation which can be seen, of the free favour of God given to our souls, but unseen by man; and a sacrament must have been instituted by our Saviour Himself as the way in which we were to obtain this free favour of God, and to serve as a token to make us certain of it.

In this definition it will be seen that the two tests of a sacrament are,

(1) That it is an outward visible sign, of an inward spiritual grace.

(2) That it has been ordained by Christ.

If five of the Roman Catholic Sacraments be applied to these tests, it will be seen that though some of them at least answer (1), none of them fulfil condition (2). This is not the case if the tests be applied to Baptism and the Lord's Supper.

Baptism. Outward visible sign—Water.

„ Inward spiritual grace—New birth.

Lord's Supper. Outward visible sign—Bread and wine.

Inward spiritual grace—Christ's body and blood.

Generally necessary; that is, necessary in all cases where it is possible to administer them; not, there-

fore, *universally* necessary, since sometimes they cannot be administered, as in case of sudden death with very young infants in Baptism, and with persons travelling in remote regions in the case of the Lord's Supper.

Water. A great part of the ceremonial of all civilized nations residing in warm countries consists in ablutions and purifications by water. This was the reason, probably, why these occupied so large a part of the ritual among the Egyptians, Greeks, and Romans; and the Hindoos at the present day. The custom was borrowed from the Egyptians by the Hebrews, and these baptized their proselytes. The rite became extended by John the Baptist to include all who would "Repent," in view of the kingdom of heaven which was at hand; and still further by command of Christ just before His ascension, to be the mark of Christian membership and the pledge of the Holy Ghost. Of course the earliest associations of water with religious rites would, in the case of heathen nations, be of a sanitary kind; and in the Christian covenant the washing of the body free from earthly defilement is the outward and visible sign of the cleansing of the soul from the taint of sin by the Sanctifying Spirit. In warm countries no inconvenience or danger to health could accrue from immersion, or dipping the whole body in water; hence, John baptized his converts in the river Jordan, and the rubric of the Church of England at first enjoined that those who came to be baptized should be "dipped," unless where the child was of weak health, when sprinkling should suffice. Our Saviour's command includes no injunction as to the quantity of water to be used, and this must, therefore, be non-essential.

In the name, &c., should be into the name, &c., where our spiritual fellowship by means of this rite with the persons of the Trinity is enforced.

This rite of Baptism corresponds with the Jewish

one of Circumcision. Both are performed while the infant is very young, both are public means of Church admission, and at each the name is given to the child, though this is not an *essential part* of the rite.

New birth. This is the same as Regeneration, and the being born again mentioned by Christ to Nicodemus. The rite of Baptism is the seal, pledge, and channel of this regeneration; but not all who are baptised are regenerated, since all do not perform the vows of Repentance, Faith and Obedience, promised for them by their sponsors; and some are saved without the rite, as it is only *generally*, not *universally*, necessary to salvation, and circumstances occur which prevent its administration.

Hereby, by this; viz., Baptism.

The Promises of God, viz., that they shall be made (1) Members of Christ, (2) Children of God, (3) Inheritors of the Kingdom of Heaven.

Cannot perform them, namely, Repentance and Faith.

They promise them both, viz., both Repentance and Faith.

Their sureties, viz., by their sponsors, or Godfathers and Godmothers.

Themselves, i.e., they the infants themselves.

The Christian rite of Baptism was prefigured in Old Testament types, viz., The Ark of Noah, 1 Pet. iii. 21, and the crossing the Red Sea by Israel at the beginning of their desert journey, 1 Cor. x. 1, 2.

The Lord's Supper, the Holy Communion or the Eucharist. The first name is derived from its being instituted by Christ after the Jewish Passover, eaten at night, and which it replaced in the Christian Covenant. The second name is derived from the feast being one at which all the partakers make one communion with each other and with their Lord; the third is derived from its being a feast of thanksgiving, *Eu*, well; *χαρις*, thanks or gratitude. See Rom. vi. 17, where the word is so used in the original.

For the different accounts of the institution of this Feast, read and compare St. Matt. xxvi. 19; St. Mark xiv. 22-25; St. Luke xxii. 19; St. Paul, 1 Cor. xi. 24.

The reason of the institution is given is twofold:

(1) The thanksgiving for Christ's Passion.

(2) As a reminder of the benefits thereby, *i.e.*, from this passion.

This *sacrifice* of Christ is represented by broken bread and poured out water, reminding us of Christ's body and blood, as these had been prefigured by the sacrifices of the Jewish ritual: but whereas the latter were continual, Christ's is once and for ever, the benefits lasting for all time and all people. Types are also seen in the bread and wine of Melchizedek; in the Manna, John vi. 49-51, and in the smitten rock, 1 Cor. x. 4.

Verily and indeed. At the date of the compilation of the Liturgy there was a great deficiency of "book-learning" among the common folk; to meet this the compilers frequently make use of double terms, one of classical origin, and the other simpler Saxon to explain it. This will be noticed many times in the Prayer Book. What is here taught is, not that the Body and Blood of Christ are literally and corporeally (bodily or physically) eaten and drunk, as taught by the Roman Catholic doctrine of Transubstantiation, but that to all saving purposes the eating of the bread and wine is as effectual as the literal feeding on the Flesh and Blood of Christ. If we believe in Transubstantiation, we must believe that Christ worked a miracle at the institution of the feast, for His body was visibly present while He held in His hand the bread and wine, and said, *This is My Body and Blood*; and we must also believe that a miracle is wrought every time these elements are consecrated, for Christ is in heaven, and can only also be bodily present on earth by a miracle. Our Saviour's words, "*This is My Body*," must be accepted figuratively, as His other words, "*I am the door*," "*I am the true*

vine," as, This is (a likeness of, or, to all intents and purposes) My Body.

By the faithful. It is only by faith that this outward visible sign of bread and wine can be made of any use: to the faithless and unbelieving the bread and wine are such and nothing more to their souls.

The benefits which we receive thereby. These are, "Forgiveness of past sins, present grace, and future glory."—VEN. J. SINCLAIR.

The strengthening, &c. We said that to each Sacrament there was an inward and spiritual grace. This is that of the Lord's Supper. As mere earthly bread and wine give strength to the body for toil and refresh it when weary, so our thoughts dwelling on the love of Christ in the Passion, represented in the bread and wine, are strengthened for spiritual conflict, and refreshed when weary from this.

To examine themselves, &c. The four requisites making a person a fit recipient of this rite are (1) Repentance, (2) Faith, (3) Gratitude, and (4) Charity.

CHURCH CATECHISM—SCRIPTURE PROOFS.

What is your name? N. or M. Luke i. 59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Who gave you this name? My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Member of Christ. 1 Cor. xii. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

Child of God. Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptised into Christ, have put on Christ.

Inheritor of the kingdom of heaven. Rom. viii. 17. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ.

What did your Godfathers and Godmothers then for you? They did promise and vow three things in my name. *First*, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. *Secondly*, that I should believe all the articles of the Christian Faith. And *thirdly*, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

That I should renounce the devil and all his works. Eph. v. 11. Have no fellowship with the unfruitful works of darkness. 1 John iii. 9, 10. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil.

Pomps and vanity of this wicked world, and all the sinful lusts of the flesh. 1 John ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Believe. Mark xvi. 15, 16. Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

God's holy will and commandments. Matt. vii. 21. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

And walk in the same all the days of my life. 2 Pet. ii. 21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee? Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

By God's help. John xv. 5. Without me ye can do nothing.

And I heartily thank, &c. Col. i. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

And I pray unto God to give me his grace. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Creed.

God the Father. 1 Cor. viii. 6. To us there is but one God, the Father, of whom are all things.

Almighty. Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Maker of heaven and earth. Gen. i. 1. In the beginning God created the heaven and the earth.

And in Jesus Christ. 1 Cor. viii. 6. And one Lord Jesus Christ, by whom are all things, and we by him.

His only Son. John iii. 16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life.

Our Lord. John xiii. 13. Ye call me Master and Lord; and ye say well; for so I am.

Conceived by the Holy Ghost. Matt. i. 18. Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Born of the Virgin Mary. Luke ii. 8. And Mary brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.

Suffered under Pontius Pilate. Mark xv. 15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Crucified. Mark xv. 25. And it was the third hour, and they crucified him.

Dead. John xix. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

Buried. John xix. 42. There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand.

Descended into hell. Acts ii. 31. David spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Third day he rose again from the dead. Luke xxiv. 6. He is not here, but is risen.

He ascended into heaven, and sitteth at the right hand of God. Acts i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

From thence he shall come to judge the quick and the dead. Matt. xxv. 31-33. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left.

Holy Ghost. Acts ii. 3, 4. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.

Holy Catholic Church; Communion of Saints. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Forgiveness of sins. 1 John ii. 1, 2. If any man

sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Resurrection of the body 1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead For as in Adam all die, even so in Christ shall all be made alive.

Life everlasting. Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

What dost thou chiefly learn in these Articles of thy Belief? First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

God the Father. Gal. i. 3. Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

God the Son. 1 John iv. 14. We have seen and do testify, that the Father sent the Son to be the Saviour of the world.

God the Holy Ghost.

You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be. Ten.

Which be they? The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

I. Isa. xlv. 5. I am the Lord, and there is none else: there is no God beside me.

II. 2 Cor. vi. 16. What agreement hath the temple of God with idols? for ye are the temple of the living God.

III. Matt. v. 34-37. Swear not at all : neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. But let your communications be Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

IV. Gen ii. 3. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. John xx. 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

V. Col. iii. 20. Children, obey your parents in all things : for this is well-pleasing unto the Lord.

VI. Matt. v. 22. Whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.

VII. Matt. v. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

VIII. Eph. iv. 28. Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

IX. James iv. 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.

X. Mark x. 24, 25. How hard it is for them that trust in riches to enter into the kingdom of God ? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

What dost thou chiefly learn by these commandments ? I learn two things : my duty towards God, and my duty towards my neighbour.

What is thy duty towards God? My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Believe in him. Heb. xi. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Fear him. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell.

Love him with all my heart, with all my mind, with all my soul, and with all my strength. Mark xii. 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength; this is the first commandment.

Worship him. Matt. iv. 10. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Give him thanks. Col. iii. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Trust in him. 2 Cor. i. 9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

Call upon him. Phil. iv. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

To honour his holy Name. Lev. xix. 12. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

And his Word. 2 Tim. iii. 15, 16. The holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scrip-

ture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

And to serve him truly all the days of my life. Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

What is thy duty towards thy Neighbour? My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed; To be true and just in all my dealings; To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

To love him as myself. Matt. xxii. 39. Thou shalt love thy neighbour as thyself.

To do to all men as I would they should do unto me. Matt. vii. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.

To love, honour, and succour my father and mother. See 5th commandment.

To honour and obey the Queen, and all that are put in authority under her. 1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

To submit myself to all my governors, teachers. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.

Spiritual pastors. 1 Thes. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.

And masters. Col. iii. 22. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God.

To order myself lowly and reverently to all my betters. Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.

To hurt nobody by word nor deed. Phil. ii. 14, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.

To be true and just in all my dealings. See 6th commandment.

To bear no malice nor hatred in my heart. 1 Pet. iii. 8. Not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing.

To keep my hands from picking and stealing. See 8th commandment.

And my tongue from evil speaking Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Lying and slandering. James iv. 11. Speak not evil one of another, brethren. Eph. iv. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

To keep my body in temperance, soberness, and chastity. Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Not to covet nor desire other men's goods. Heb. xiii. 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

But to learn and labour truly to get mine own living. 2 Thess. iii. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

And to do my duty in that state of life, unto which it shall please God to call me. 1 Cor. vii. 24. Brethren, let every man, wherein he is called, therein abide with God.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Jer. x. 23. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.

Without his special grace. 1 Cor. xv. 10. By the grace of God I am what I am.

Which thou must learn at all times to call for by diligent prayer. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Lord's Prayer.

Our Father. Matt. vii. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Hallowed be thy name. See III. commandment.

Thy kingdom come. Luke xii. 32. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Thy will be done in earth, as it is in heaven. Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Give us this day our daily bread. Matt. vi. 26. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

And forgive us our trespasses, As we forgive them that trespass against us. Matt. vi. 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

And lead us not into temptation. James i. 13, 14. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed.

But deliver us from evil. Amen. John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

What desirest thou of God in this prayer. I desire (1) my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; (2) that we may worship him, (3) serve him, and (4) obey him, as we ought to do. (5) And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he (6) will be merciful unto us and forgive us our sins; and that (7) it will please him to save and defend us in all dangers ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness,

through our Lord Jesus Christ. And therefore I say *Amen*, (8) so be it.

1. Our Father, which art in heaven. 2. Hallowed be thy Name. 3. Thy kingdom come. 4. Thy will be done in earth, As it is in heaven. 5. Give us this day our daily bread. 6. And forgive us our trespasses, As we forgive them that trespass against us. 7. And lead us not into temptation, But deliver us from evil. 8. Amen.

How many Sacraments hath Christ ordained in his Church? Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Generally necessary. Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

What meanest thou by this word Sacrament? I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Ordained by Christ himself. Matt. xxvi. 26-28. And as they were eating, Jesus took bread, and blessed it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

Means whereby we receive the same, and a pledge to assure us thereof. Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and

to your children, and to all that are afar off ; even as many as the Lord our God shall call.

1 Cor. x. 16. *The cup of blessing* which we bless, is it not the communion of the blood of Christ ? the *bread* which we break, is it not the communion of the body of Christ ?

How many parts are there in a Sacrament ? Two ; the outward and visible sign, and the inward spiritual grace.

What is the outward visible sign or form in Baptism ? Water ; wherein the person is baptized *In the name of the Father, and of the Son, and of the Holy Ghost.*

Water ; wherein the person is baptized. Acts viii. 36, 27. See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest.

In the name of the Father, and of the Son, of the Holy Ghost. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

What is the inward and spiritual grace ? A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

A death unto sin, and a new birth unto righteousness. Rom. vi. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

For being by nature born in sin, and the children of wrath. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin : and so death passed upon all men, for that all have sinned. Eph. ii. 1-3. And you hath he quickened, who were dead in trespasses and sins ; and were by nature the children of wrath, even as others.

We are hereby made the children of grace. Titus iii. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

What is required of persons to be baptized? Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Repentance. Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Faith. Mark xvi. 16. He that believeth and is baptized, shall be saved.

Why then are Infants baptized, when by reason of their tender age they cannot perform them? Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Why then are Infants baptized? Gen. xvii. 12. And he that is eight days old shall be circumcised among you. Mark x. 14. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.

Why was the Sacrament of the Lord's Supper ordained? For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

The continual remembrance of. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

The sacrifice of the death of Christ. Heb. ix. 26. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Benefits which we receive thereby. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

What is the outward part or sign of the Lord's Supper? Bread and Wine, which the Lord hath commanded to be received.

1 Cor. xi. 23-25. The Lord Jesus, the same night in which he was betrayed, took bread: and when he

had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of me.

What is the inward part or thing signified? The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper.

John vi. 63. It is the Spirit that quickeneth; the flesh profiteth nothing.

What are the benefits whereof we are partakers thereby? The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

John vi. 54-56. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

What is required of them who come to the Lord's Supper? To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

To examine themselves. 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Whether they repent. Repent ye; Matt. iii. 2.

A lively faith in God's mercy through Christ. Heb. xi. 6.

A thankful remembrance of his death. Acts ii. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God.

And be in charity with all men. Matt. v. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Confirmation. Baptism in the Jewish Church was represented by Circumcision, and Confirmation by Presentation when twelve years of age, to which our Saviour conformed. Luke ii. 46.

It would appear that this rite was early practised; thus when the Samaritans had been baptized, Acts viii. 12, Peter and John confirmed the church, 15-17. So did Paul the disciples at Ephesus, Acts xix. 6. See also Heb. vi. 1, Acts xiv. 22, xv, 41. Among the Fathers who early mention the rite are Tertullian, Cyprian, and Jerome.

TERTULLIAN:—"After Baptism follows laying on of hands; when the Holy Ghost is invited and called for by solemn benediction; upon which that most blessed Spirit willingly descends upon the bodies that are thus sanctified and blessed." ST. CYPRIAN:—"The same thing is practised among us, that those who are baptized into the Church should be presented to the Governors, that, by prayer and laying on of hands, they may obtain the Holy Ghost, and be perfected with the seal of Christ." ST. JEROME:—"The celebration of this ordinance was conferred upon the bishops for their honour. If you ask where it is written, it is written in the Acts of the Apostles. But if there were no authority from Scripture, the consent of the whole world in this particular would be equivalent to a law."

The word *Confirmation* is given to the rite because it confirms or strengthens the child by the blessing and prayer of the Church. The "*laying on of hands*" is a very ancient form of blessing, Gen. xlviii. 14, and was used by Christ and His apostles, Mark x. 16.

At this rite the child renews his vows of Repentance, Faith, and Obedience, in the sight of all the Church. The benefit is well referred to by St. Augustine:—

“The Spirit which is now given by the laying on of hands is not attested by temporal and sensible miracles, as it was at the beginning, for the establishment of our faith while it was young, and to enlarge the Church in its infancy. For who could now expect that those on whom hands are laid for receiving the Spirit shall presently begin to speak with tongues? But yet the Divine love is understood to be secretly and universally inspired into their souls by the bond of peace, which enables them to say, ‘The love of God is shed abroad in our hearts by the Holy Ghost.’”

After an Introduction, detailing what is required of children to be confirmed, the Bishop solemnly enquires whether the candidate *renews* the vows of Baptism. Then follow the Versicles from Ps. cxxiv., cxiii. 2, and cii. 1, succeeded by a Prayer for the Holy Spirit,—“the spirit of wisdom and understanding, of counsel and ghostly strength; of knowledge and true godliness; and holy fear.” These are the “sevenfold” gifts of the Spirit of Is. xi. 2. 1. Wisdom. 2. Understanding. 3. Counsel. 4. Strength. 5. Knowledge. 6. Godliness. 7. Fear, symbolized by the seven lamps of the golden candlestick, Zech. iv. 2, and in the Rev. iv. 5.

Then follows the Imposition, or laying on of hands, with Prayer, the Bishop’s Salutation, Lord’s Prayer, two Collects, and the Benediction.

Matrimony. A man may take to himself a wife, and so far as *civil* law is concerned, his entering the name of himself and wife in the Register of the “Registrar of Marriages” will make the union legal. The office of the marriage service is, however, to unite the parties contracted “in the Lord,” that they may be “joined together by God.”

This service is derived from two older ones, one of

espousal or promising to marry, the other a matrimonial service proper.

The Banns having been published on three several occasions during Morning, or if there be no Morning Service, during Evening Service, the Minister delivers an Exhortation to the bride, bridegroom, and friends, setting forth the institution of the rite in the garden of Eden; its spiritual signification of union of Christ with the Church; Christ's ratifying this union of man and wife by his first miracle at Cana of Galilee; the spirit, therefore, in which the state ought to be entered, and its three uses:

- (1) For the rearing of children in godliness.
- (2) For the natural wants of man.
- (3) For mutual solace and society.

The Minister next charges the contracting parties to reveal any sufficient impediment to the rite. He then takes the promise of bride and bridegroom to fulfil the duties of the state; hears them mutually "plight their troth"—pledge their truth to each other; becomes witness of the performance of the act of union in the man's putting the ring upon the woman's hand. After this a prayer for blessing the couple is offered up, and the two are declared one, and a benediction pronounced over them.

Then is read Ps. cxxviii. or lxvii., followed by the Lord's Prayer and Versicles, special prayers, and an exhortation on the duties of man and wife.

Banns, or public notice of the marriage, are to be published on three successive Sundays or Holydays, unless a "License" or dispensation from this be obtained from the Bishop through the Surrogate.

The *ring* is of very ancient use, and was probably derived from the Jews and heathens, and signifies (1) the uniting the couple into one, (2) in one unending round. It is put on the thumb, 1st, 2nd, and 3rd fingers successively, at the words "the Father," "the Son," "the Holy Ghost," and "Amen."

Visitation of the Sick. On entering the house the Minister is enjoined to use the salutation commanded by Christ to be used on a similar occasion, "Peace be to this house," though this is now usually omitted.

Commencing with the Lord's Prayer and some Versicles, there follow special prayers for the sick man, and exhortations on God's purpose in sending trials of this kind. The sick man is then asked to express his belief in the Articles of the Christian Faith, and to forgive all against whom he may have cause to feel offence, after which the Minister pronounces over him God's absolution to the repentant. A prayer is next offered up in his behalf, and the Ps. lxxi. read, followed by special prayers.

Communion of the Sick. This is used when the sick man cannot go to church, after the custom of the primitive church.

Burial of the Dead. The opening rubric states that this service is not to be read over any but Christians; not over excommunicated persons, though this sentence of excommunication is seldom given in the present day; and not over self murderers (the latter term is not made to comprise persons who commit suicide while insane).

The anthem, "Man that is born of a woman," &c., was composed by Notker, a monk of St. Gall (Switzerland), on seeing men hanging at their trade over a cliff as by a thread. It was used as a dirge and battle song by the Germans in the middle ages.

The service commences with the priest reading texts suitable to the occasion, from John xi. 25, Job xix. 25, 1 Tim. iv. 7, Job i. 21.

Arrived in church the Ps. xxxix. and xc. are read, as well as the Lesson, 1 Cor. xv. 20.

At the grave, the Minister repeats a solemn service expressive of the frailty of our humanity, and appeal for God's mercy; after which the dead is committed to God's keeping, the Lord's Prayer is repeated, and

thanks given to God for His dispensation; the whole concluding with an Exhortation, and the Benediction.

Churching of Women. This is taken nearly word for word from the Salisbury Missal, and consists of a Preface, Ps. cxvi. and cxxvii., the Lesser Litany, Lord's Prayer, Versicles, and Collect.

Commination. This word is derived from the L. *comminare*—to threaten, and is termed a “denouncing of God's anger and judgments against sinners.” It is read on Ash Wednesday, and on solemn occasions appointed as National Fasts and acts of repentance. It consists of a Preface, Denunciation of God's wrath, and Exhortation to Repentance, David's beautiful Confession in Ps. li., prayers, and a benediction; and is founded to a great extent on the Sacramentary of Gelasius.

The Psalter. Read through once a month.

Forms of Prayer to be used at Sea. These were added after the Savoy Conference. The first two prayers are used every day in the Royal Navy.

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons. Note the different terms used for the three different offices of

1. Bishops—*consecrated*; age at least 30.
2. Priests—*ordained*; age at least 24.
3. Deacons—*made*; age at least 23.

These three correspond to the High Priest, Priests, and Levites, of the Jews.

For the institution of Deacons, see New Testament, Part II., p. 15.

The *Deacon*—*διακονος*, Gr. minister—must satisfy the Bishop of (1) His learning and piety, and (2) He must be duly called by him to his office.

The *Priest*—*πρεσβυτερος*, Gr. an elder—is allowed, in addition to the work of the preceding, to consecrate the elements in the Communion, and say the Absolution.

The *Bishop*—*επισκοπος*, Gr. overseer—can in addition to this administer Confirmation and Ordination.

Form of Prayer with Thanksgiving on the anniversary of the Accession of Her Majesty. 20th June.
Thirty-nine Articles of Religion.

**Dates of Events connected with the History of
The Book of Common Prayer.**

A.D. [*These should be learnt by the Student.*]

- 398 Litanies of Constantinople.
- 451 The Sacramentary of Pope Leo.
- 460 Litanies appointed for the Rogation Days, by
Mamertas, Bishop of Vienne.
- 492 Sacramentary of Pope Gelasius.
- 590 Sacramentary of Pope Gregory.
- 597 Augustine lands in Kent.
- 800 The Invocation of Saints added to the Litany.
- 1085 The Use of Sarum, or arrangement of the
Offices, by Osmund, Bishop of Sarum.
- 1400 English Primer.
- 1530 Marshall's English Primer.
- 1531 The Nuremberg Service drawn up by Luther.
- 1534 Abolition of Papal Supremacy.
- 1537 Matthew's Bible. Institution of a Christian
Man (or the Bishops' Book) published.
- 1540 The English Bible set up in Parish Churches.
- 1543 "A Necessary Doctrine and Erudition for any
Christian Man" (or King's Book) published.
- 1544 Litany in English.
- 1545 The King's Primer published.
- 1547 First Book of Homilies published.
- 1548 Order of the Communion published. Cranmer's
Catechism; a translation from Latin and
German.
- 1549 Act of Uniformity. First Prayer Book of
Edward VI. used on Whit Sunday.
- 1550 English Ordinal published.
- 1551 Prayer Book revised.
- 1552 Second Act of Uniformity. The Forty-two
Articles. Second Prayer Book of Edward
VI. issued.

A.D.

- 1553 A Reformed Primer published. Bishop Poy-
net's Catechism.
- 1558 English Litany published.
- 1559 A Primer published after that of 1545. The
Revised Prayer Book to be used.
- 1562 Nowell's Catechism, and the Thirty-nine Articles.
- 1564 Second Book of Homilies.
- 1568 The Bishops' Bible (Archbishop Parker).
- 1570 Elizabeth Excommunicated by Pius V.
- 1571 Thirty-nine Articles finally revised.
- 1603 The Millenary Petition.
- 1604 Hampton Court Conference.
- 1607 Authorized Version begun.
- 1643 Solemn League and Covenant taken by the
Ministers of the Parliament.
- 1645 The Directory for Public Worship.
- 1661 Savoy Conference. Revision of Prayer Book.
- 1662 Act of Uniformity.
- 1666 Ditto for Ireland.
- 1689 Attempt to revise Prayer Book.

In 1751, when the new style of counting time was introduced, a fresh series of Tables was inserted.

- 1859 The Services for Nov. 5, Gunpowder Treason;
Jan. 30, King Charles the Martyr; May 29,
Restoration of Charles II. abolished by
Royal Warrant.

In 1871 the New Lectionary was passed, altering the Table of Lessons to be read in public service, especially in omitting chapters out of the Apocrypha, and inserting others out of Revelations.

The following questions have been already set at previous Diocesan Examinations of Pupil Teachers, and will form an admirable means of testing the knowledge of the student, and be a guide to future examinations:—

“What did your Godfathers and Godmothers then for you?” Write out the answer, and shew from Holy Scripture that the duties promised for you are required.

Make a list of the sins forbidden and the duties commanded by the Third Commandment. Give instances and texts in support of your answer.

What do you mean by “The Holy Catholic Church?” How were you admitted into it? What are its privileges? Who is its Founder? Who are its Officers?

Write out the General Confession used at Morning and Evening Prayer. State what you mean by:—“Erred;” “devices;” “there is no health in us;” “godly, righteous, and sober life.”

Write out the “Nunc Dimittis.” Say what you know of its history.

Give an account, in order, of the Seasons and Holy Days from Epiphany to Trinity Sunday, and state what each is intended to bring before us.

“What did your Godfathers and Godmothers then for you?” Write out the answer and connect, from the teaching of Holy Scripture, the duties promised with the things you were “made” in your Baptism.

Explain the meanings of the following words as they occur in the Church Catechism:—“Member,” “pomp,” “state of salvation,” “jealous,” (2nd Commandment), “temptation” (Lord’s Prayer), “ghostly dangers.”

Prove from Holy Scripture the truths stated about the Three Persons in the Trinity in the answer to the question “What dost thou chiefly learn from these Articles of thy Belief?”

Write out in order the Fasts and Feasts of the Church connected with the history of our Lord's life, assigning to each the event commemorated.

What do you mean by the "Ember Days?" When do they occur, and what special object have they?

By what rule, stated in your Prayer Book, can you find out when Advent Sunday and Easter Sunday fall?

St. Paul says (1 Tim., vi. 2.)—"But thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness." Shew from Holy Scripture with regard to any two of these:—I.—That they are enjoined. II.—That they bring blessings.

Write out your Duty towards your Neighbour, assigning each clause to the Commandment to which it refers.

"Why, then, are Infants baptised, &c.?" Write out the answer, and say what authority there is for Infant Baptism.

"What meanest thou by this word Sacrament?" Write out the answer, and shew that our Lord ordained Baptism and the Supper of the Lord.

Opposite each Article of the "Apostles' Creed" write a corresponding verse of the "Te Deum."

State the source from whence each of the Canticles is taken, and say fully what you know about the history of any one of them.

Write out the prayer of St. Chrysostom. What do you mean by "one accord," "common supplications," "expedient?" "Dost promise, &c."—write out the words of our Lord's promise.

Explain, as to your class of children, any six of the following words and phrases:—Vengeance, Mischief, Schism, Hypocrisy, Envy, Hatred, Malice, Uncharitableness, Illuminate, Affiance, To live after Thy Commandments, Kindly Fruits of the Earth, Deal not with us after our Sins, Craft, and Subtilty.

When is the Litany appointed to be read? What reasons could you assign for such usage? Into how many chief parts can the Litany be divided?

State what you know about the history of Litanies and their use.

What does the word Confirmation signify? Why is the rite of the Church so called? Give any authority from Holy Scripture which requires open profession as well as inward faith.

Why may we certainly expect that God will honour the solemn rite of Confirmation, and confirm His promises?

"We yield thee hearty thanks, &c." Write out this Thanksgiving in the Baptismal Service, and point out the clauses which are connected with the things you were "made," and the duties promised for you at your Baptism.

"What are the benefits whereof we are partakers thereby?" Illustrate the answer to this from the "Prayer of Humble Access."

What is a Collect? What do you know about the history of "the Collects?" Mention any sources from which the Collects are derived.

Write out the Collect for one of the following days:—Advent Sunday, Easter Day, Whitsun-day, Trinity Sunday. Give an analysis of it, and quote any passage of Scripture which occurs to your mind in connection with it.

Contrast the "Third Collects" at Morning and Evening Prayer, and point out their suitableness for the places where they stand.

State in the words of the Catechism: (1) the benefits; (2) the responsibilities of Holy Baptism.

Shew from the Catechism and from Holy Scripture that faith is essential to the efficacy of both Sacraments.

Shew that both Baptism and the Supper of the Lord completely fulfil the Catechism's definition of a Sacrament.

State briefly, with a short summary of what took place at each, the several Revisions which the Book of Common Prayer has undergone.

Give a short account of the Hampton Court Conference.

Explain the following phrases as they are used in the Prayer Book:—"When your fathers tempted Me;" "Bless Thine inheritance;" "In knowledge of Whom standeth our eternal life;" "Our common supplications."

Describe the structure of the Litany, and explain the words:—"Affiance;" "Kindly Fruits;" "Endue us;" "Deal not with us after our sins."

Paraphrase carefully the Prayer of St. Chrysostom, quoting the passage of Scripture therein referred to. Who was St. Chrysostom?

State how you would proceed with the eldest class in your school in the study of "the Exhortation" used at Morning and Evening Prayer.

When, and by whose authority, was our Prayer Book put forth in its present form?

In what respects did the two Prayer Books of King Edward VI. differ?

What is the teaching of the Church of England as to the Divine and Human nature of our Lord? Which of the collects treats of this subject, and against which heresies is it intended to guard us?

What is the teaching of the Church of England on the subject of the Holy Ghost?

Give a short account of the Compilation of the Thirty-nine Articles.

What do you know of the origin of Creeds? Give some account of the "Confession of our Christian Faith, commonly called The Creed of St. Athanasius."

What do you consider to be the special opportunities for usefulness, and the special temptations, of a School-master or School-mistress?

Write out in paralalled columns the Apostles' and Nicene Creeds.

Illustrate from the 39 Articles the following expressions, stating in what part of the Catechism they respectively occur:—"Wherein I was made a member of Christ, the child of God." "He descended into hell." "To honour and obey the Queen, and all that are put in authority under her." "The Holy Catholic Church." "To keep my tongue from evil-speaking." "Not to covet nor desire other men's goods." "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." "Being by nature born in sin, and the children of wrath." "Why then are Infants baptized?"

What parts of the Office for Holy Communion are used when there is no actual Administration of the Lord's Supper?

In what respects do the General Confession and the Absolution in the Office for Holy Communion differ from those in the Order for Morning and Evening Prayer?

Explain the following expressions, stating where they occur, and illustrating them where possible from Holy Scripture:—"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." "The hearts of kings are in Thy rule and governance." "This transitory life." "We eat and drink our own damnation, not considering the Lord's Body." "The innumerable benefits which by His precious blood-shedding He hath obtained to us." "Not . . . trusting in our own righteousness, but in thy manifold and great mercies." "This our sacrifice of praise and thanksgiving."

Illustrate from the Office for Holy Communion the following expressions in the Catechism:—"A member of Christ." "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself." "Continual remembrance of the sacrifice of the death of Christ."

“What are the benefits whereof we are partakers thereby?”

Give an analysis of:—The First Exhortation in the Communion Service, or The Prayer of Consecration, or The Church Militant Prayer.

What causes lead to so many of those who are confirmed habitually absenting themselves from the Sacrament of the Lord's Supper? How would you try to remove any of these causes in the case of a person of your own age?

What does the Rubric direct as to the time and manner of the Administration of Public Baptism, and what reasons does it give for this direction?

What Scriptural warrant is there for (1) Baptism, (2) Confirmation?

In what parts of the Baptismal Service are the Sponsors specially addressed?

Explain the following expressions, stating where they occur, and illustrating them by quotations from the Catechism:—“All men are conceived and born in sin.” “To receive him for Thine own child by adoption.” “Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.” “Who makest us both to will and to do these things that be good and acceptable unto Thy Divine Majesty.”

What blessings do we, in the Baptismal Service, ask God to grant to the infant being baptized?

In what respects do the Services for the Private Baptism of children, and the Baptism of such as are of riper years, differ from that of the Public Baptism of Infants?

Explain fully the following words, stating where they occur, and by what words they are followed:—“Baptism doth represent unto us our profession.”

What seven gifts of the Holy Ghost are mentioned in the Confirmation Service? Of which of these do you think that a Pupil Teacher stands most in need?

Write out and illustrate from Holy Scripture the Third Answer in the Catechism.

What is the meaning of the word Catechism? Into what parts may our Church Catechism be divided?

Distinguish accurately between "the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." Give instances from Scripture of persons who did, and persons who did not, renounce these things. In what part of the Litany do we pray for Grace to renounce them?

What do you desire of God in the Lord's Prayer? After each part of your answer state to what part of the Lord's Prayer it refers, and in what petitions of the Litany we pray for the same things?

Describe as you would to a class of young children, the object and teaching of any one of the Christian Seasons.

How are the last five Articles of the Apostles' Creed to be connected with the Article which professes belief in the Holy Ghost?

In which two senses is the word "Faith" used in the Church Catechism? Quote texts in which it is used in each of these senses.

What petitions in the Litany are especially appropriate to a Pupil Teacher, by reason (1) Of his age, (2) Of his position?

Write out the first three answers in the Catechism, explaining any words of which you think young children would not understand the meaning.

Explain fully the answer given in the Catechism to the question, "What dost thou chiefly learn in these Articles of thy Belief?"

Write out the Third, Fifth, Sixth, and Tenth Commandments, and after each the explanation given of it in the Catechism, illustrating these explanations from Holy Scripture.

Give the order for Morning or Evening Prayer from the absolution to the Prayer of St. Chrysostom. What parts of the Church Service are taken from Holy Scripture?

Explain the following words, stating in what connection they occur: "Assure," "Attain," "Authority," "Baptism," "Catholic," "Charity," "Concord," "Continual," "Counsel," "Endue," "Felicity," "Perils," "Repentance," "Replenish," "Unfeigned," "Vanquish," "Visible."

What does the Catechism teach us about our bodies? Quote texts in illustration of your answer.

What part of the Baptismal Vow is a Pupil Teacher most tempted to break:—(1) From his age; (2) From his position?

In "The order for the Visitation of the Sick" what petition from the Litany occurs, and what Psalm is used?

Write out the words of blessing with which this service concludes. From what form in Holy Scripture are they mainly derived?

What are the Epistle and Gospel in "The Communion of the Sick?" When is this service to be used?

Give an outline of "The order for the Burial of the Dead."

Write out one of the sentences from Holy Scripture used at the commencement of this Service. What is the subject of the Lesson, and whence is it taken?

When is the Communion Service to be used? What is the object of it?

What is the meaning of "Amen" at the end of each condemnation in this Service? What Psalm is used, and on what occasion, and by whom was it composed?

Give instances of the use of Ordination from Holy Scripture. What offices can be performed by Bishops but not by Priests, and by Priests but not by Deacons?

Give from the office of the Holy Communion examples of (1) Supplication, (2) Confession, (3) Intercession, (4) Thanksgiving, (5) Praise.

Explain the words :—"Versicle," "Rubric," "Catechism," "Litany," "Collect," "Eucharist."

What are the three Creeds? Explain their titles. When are they appointed to be used in Public Worship? What is meant by "The Holy Catholic Church," and "The Communion of Saints?"

Give the rules for determining Advent Sunday and Easter Day. When do the Ember days occur?

In what order are the Psalms, and the Old and New Testament appointed to be read in Church? For what days are proper Psalms appointed?

Why are set forms preferable in Public Worship to extemporary Prayers?

Give reasons for the use of Public Prayer, with examples and Texts from Holy Scripture.

Give a sketch of the history of the Prayer Book and the sources from which it is derived? When was it settled in its present form?

"What is required of persons to be baptized?" Give Scripture proofs.

What benefits do we receive from Baptism, and what from The Supper of the Lord?

Shew that the two Sacraments are "generally necessary to salvation." What does generally here mean?

Explain, with Scripture proofs, "The forgiveness of sins," and "The Resurrection of the body."

What reason is given in the office for Public Baptism for signing the child with the sign of the Cross?

What special gifts of grace do we pray the Holy Ghost the Comforter to send down upon those confirmed?

What do we "desire" in the following petitions :—"Hallowed be Thy name," "Give us this day our daily bread," and "Lead us not into temptation?"

Prove from Holy Scripture that our blessed Lord "died and was buried," and that "He descended into hell."

Why do we not consider Confirmation a Sacrament? What authority have we for its use?

What question is put to persons who come to be confirmed?

How may the Ten Commandments be summed up into two? How may they be broken besides by deed? Refer to one of them in illustration of your answer."

In what ways may the third and fifth Commandments be broken?

Explain the words "hypocrisy," "sedition," "heresy," "schism," "tribulation," and "affiance."

What do we pray against, and whom do we pray for in the Litany?

How does the Church commemorate in their order the principal events of our Blessed Lord's life upon earth?

Write out the Collect for Christmas Day, Easter Day, or Whitsun Day.

Explain as fully as you can the words "member," "inheritor," "renounce," "pomps," "redeemed," "sanctified."

What are the three promises which were made for you at your Baptism? Sum them up in three words and quote a text applicable to each.

"What dost thou chiefly learn in these articles of thy belief?" Where are these articles taken from?

Prove the following from Holy Scripture:—"Maker of Heaven and Earth," "His only Son," "Sitteth at the right hand of God."

Write out any three of the sentences which are used at the commencement of Morning and Evening Prayer, stating where they are taken from."

What is meant by the words "exhortation," "confession," "absolution," "canticle," "intercession," "Common Prayer?"

Write what you can about the following Canticles:—"Te Deum," "Jubilate," "Magnificat," and "Deus Misereatur."

For whom do we pray in the concluding Prayers of Morning and Evening Prayer?

What is your duty to your neighbour? Name (in brackets) after each clause the commandment referred to.

Give scripture proofs for each clause of the third part of the Creed.

Explain the following phrases:—Kingdom of heaven; descended into hell; pomps and vanity of this wicked world; saint; elect.

Name the seasons of the Christian year in correct order. Explain them; and specify any particular days belonging to any of them.

Give the exact order of Daily Evening Prayer.

What is meant by Versicle, Rubric, Collect, Common Prayer, and Calendar.

Explain the following phrases:—Sharpness of death; day-spring from on high; abhor; absolution; godly, righteous, and sober life.

How many orders of Clergy are there? Name them: describe the office of each, and give their origin.

Explain the word Church. What mention is there of it in the Bible and in the Catechism?

Give and explain the different names applied to the Second Sacrament, and give an accurate account of its institution.

Write out the explanation of the Lord's Prayer given in the Catechism.

Why are infants baptized? Give types of baptism from scripture, and any proof you can for the baptism of infants.

Divide the Litany into its several parts, stating to whom each part is addressed.

Say any thing you can as to the history of the Litany, or the changes it has undergone.

Name the different things enjoined for the baptism of infants as regards the time, water, sponsors, language, etc.

Explain:—Evil and mischief; heresy and schism; sins, negligences, and ignorances; unity, peace, and concord: pointing out the relation which the words in each clause bear to each other.

Write out as much as you can of any one of the prayers in the Baptismal Services.

Distinguish carefully between the services for the baptism of infants and adults.

Give as many as you can of the scriptural allusions to baptism referred to in these services.

How far is the right of Confirmation founded on the Bible?

Write out the Bishop's prayer before or after the laying on of hands.

Prove from scripture the nature and offices of the Holy Spirit.

Write out the Second Article with its title.

Write out the Article "Of the Old Testament."

Explain:—Parts or Passions; One Christ, Very God; Canonical Books; Ceremonies and Rites; Transitory Promises; Commonwealth.

What are the three Creeds? Why so called? Shew any difference between them, and give any account of them that you can.

What are the Proper Psalms for Easter Day? Quote passages from them to show their appropriateness.

Show why the Proper Psalms for Ascension Day were chosen.

Give the different parts (or divisions) of the Order of Holy Communion.

What is required of Communicants? Which parts of the service have reference to each particular thing?

For what days are Proper Prefaces provided? Write out one of these Prefaces.

Explain:—Alms and Oblations; Holy Mysteries; Sufficient Satisfaction; Church Militant; Indifferently minister justice.

Write out the article "Of Good Works."

What is said of Sin after Baptism.

Give the definition of "The Lord's Supper."

Explain:—Original Sin; Justification; Visible Church; Redemption, Propitiation and Satisfaction.

What are the sources from which our Prayer Book is compiled?

Name (with dates) the forms through which our Prayer Book has passed.

Compare our present Book with the first of Edward VI.

What changes were made at the last revision in 1662?

What name do we receive from our parents? What name from the Church? What is the meaning of each?

What is the third blessing of which we are made partakers at our Baptism? Prove this from Holy Scripture; and give a Bible instance of an heir losing his inheritance.

Out of what more ancient Services were the Orders for Morning and Evening Prayer originally formed?

Explain as fully as you can—"Common Prayer,"—"dissemble,"—"General Confession,"—"absolution,"—"repentance," and "Canticle."

What do we chiefly learn from the Creed? Give the answer to this, and one text for each part of it.

"The Holy Catholic Church." Explain this, as to children, with texts. Is there any reason why this article of our faith should stand next to the one that comes immediately before it?

Explain the following:—"dangers ghostly and bodily," (with instances); Why do we say "in," not from, dangers? What is the difference between sin and wickedness?

In what words do we pray in our Litany for the three Orders of the Ministry?

What are the chief points which distinguish the Collects for S. Michael and All Angels, S. Luke, S.S. Simon and Jude, and All Saints?

When have we more than one Collect for the Day? Write out any one of the Collects beginning—"We beseech Thee, 'O Lord, pour thy grace into our hearts....." "Almighty God, Who has given us Thy only-begotten Son....." "Almighty God, Who madest Thy blessed Son to be....." "Almighty and Everlasting God, we humbly beseech Thy Majesty, that....." "Almighty and Everlasting God, by Whose Spirit the whole Body....." "Almighty God, Who, through Thine only begotten Son, has overcome....." "Grant, we beseech Thee, Almighty God, that like as we do believe....."

Assign each or any of the above to its proper Holy-Day, and show how it is suited thereto.

"Baptism doth represent us in our profession."—Finish the sentence which begins thus, and show its warrant from Holy Scripture.

For what Festivals are there Special Prefaces in the Communion Service? What Scriptural authority have we for calling the Sacrament of the Lord's Supper "The Communion?"

Explain the following expressions, and mention where they occur in the Prayer Book—"God of Sabaoth;" "religious and gracious;" "religion and piety;" "dew of thy blessing;" "godly, righteous, and sober life;" "to forgive us all our sins, negligences, and ignorances;" "fellowship of the Holy Ghost."

How many Sacraments hath Christ ordained in His Church? what is the meaning of "generally" here. give texts to prove the necessity and appointment of the Sacraments.

In the first prayer in the Baptismal Service what figures of it are mentioned? apply them fully.

What are the origin and object of the rite of Confirmation? what are the gifts of the spirit mentioned in the Prayer used by the Bishop before "the laying on his hands?" what is meant by "ghostly strength," "ratify," and "confirm?"

Compare what is required of those who come to the Lord's Supper with what is promised for us at our Baptism.

By what authority and after what example has the Church provided a service of Thanksgiving for Christian Mothers?

Give Scriptural authority for Ordination. What is the difference between the office of Priest and that of a Deacon?

Explain these expressions—"our vile body;" "Thine heritage;" "Thy plague;" "a moth fretting a garment;" "who regardeth the power of Thy wrath for even thereafter as a man feareth so is Thy displeasure;" "godly admonitions."

Give Scripture Proofs of the following expressions in the Catechism: child of God; the sinful lusts of the flesh; the forgiveness of sins; and explain the meaning of inheritor; vow; state of salvation; the elect people of God.

Give the different ways in which we may break the Eighth Commandment, and explain the bearing of the Fourth upon our whole life.

How is the Second Commandment explained in the Duty Towards God? To which do the words, "To bear no malice nor hatred in my heart" refer? Which Commandments condemn wandering thoughts in prayer, idleness, gluttony, and inordinate love of riches?

What is the meaning of the word Litany? Explain: false doctrine, heresy, and schism; all time of our wealth; and show it accordingly; our sins, negligences, and ignorances; after our iniquities; craft and subtlety.

In the Exhortation at the beginning of Morning Prayer, what are the several objects stated for which "we assemble and meet together?" Arrange the Order for Morning Prayer under these heads. Write notes for a lesson to children on reverent behaviour in Church.

What parts of Morning and Evening Prayer and Litany are addressed to Christ? Is it right to pray to Him? Have we any instances of such a practice in the New Testament?

Write down the particulars in which Evening Prayer differs from Morning, and show the appropriateness of the Second Collect in each.

Explain the following phrases, mentioning where they occur—"cherubin and seraphin;" "descended into Hell;" "Bishops and Curates;" "the fellowship of the Holy Ghost;" Why is the Third Collect said to be, "For Grace?"

Write out the Collect for the Second Sunday in Advent or for Quinquagesima Sunday. Show what passages in that Collect are drawn from the Bible. Explain—"Lent," "Septuagesima," "we are sore let," "the fruition of thy glorious Godhead."

What are the main divisions of the Catechism? What does the word Catechism mean? Explain the expressions—"The Holy Catholic Church," "The Communion of Saints," "All the elect people of God."

What different reasons are given in Exodus and in Deuteronomy for the observance of the Sabbath? Where in Scripture is "the Lord's day" mentioned? Explain in your own words and in those of the Catechism the 8th and 10th Commandments.

"What meanest thou by this Sacrament?" Write out the answer, and punctuate carefully, and explain the words "the same," "thereof." Why is Confirmation not called a Sacrament?

Name the three things promised for you in your Baptism? Shew from Scripture their necessity to salvation?

What does our Lord say in explanation of the Sixth Commandment? What sins besides actual murder are forbidden by it?

What is required as a condition of our receiving the Holy Communion to our soul's profit?

Explain the Tenth Commandment as to a class of young children, pointing out how they are likely to be tempted to break it? Give an instance of this sin and its consequences from the Bible.

‘A means whereby we receive the same, and a pledge to assure us thereof.’ What is the means, and what is it that we are assured of, in each Sacrament?

Write the answer to “What desirest thou of God in this Prayer?” assigning its proper portion to each petition in the Lord’s Prayer.

Explain:—State of Salvation; Walk in the same; Succour: Ghostly Enemy; Spiritual Pastors; Redeemed; Sanctifieth; Grace; Temperance.

Name the several parts of the Morning Prayer in order, to the end, supposing the Litany not to be said.

Give the opening words of each of the Canticles to be used in the Morning Service, stating what you know of their authorship.

Write in order the seasons of the Church’s Year, explaining what they commemorate.

Why is Baptism declared to be generally necessary for Salvation? Give reasons for the Baptismal Office, and prove by Scriptural command and example.

Shew why the Church is called an Ark? Compare the position of the Christian with that of the persons saved in the Ark.

Shew from St. Paul’s Epistles how baptised Christians are to regard themselves, and why?

Explain the meaning of the Sign of the Cross in Baptism? What mention is made in Scripture of signing on the forehead?

What are the opposite errors into which we may fall respecting the Sacraments? How has our Church Catechism guarded against both in the Lord’s Supper?

What are the forms in which the Lord’s Prayer occurs in the Prayer Book? Where are they taken from? Show the appropriateness of each form where it occurs in Morning and Evening Prayer.

State the duties of Sponsors.

"Ye have an unction from the Holy One;" "Let everyone that nameth the name of Christ depart from iniquity." From these texts give an outline of the privileges and obligations involved in the very name of Christian.

"The life everlasting." Explain this as simply as you can to young children. Write out a hymn, a collect, and one or two texts which you think you might profitably teach them, bearing on this part of the Creed.

Why is the General Confession the first part of the service in which the people join? Explain the last clause. Why do we not plead our original, or birth sin, in it? Give any other expressions in the Prayer Book in which the word "general" occurs. What do you mean by generally necessary to salvation?

What seem to you the chief advantages which we possess in our Prayer Book over those religious bodies which use only extempore prayer in their worship? What is the chief advantage of a course of Christian seasons?

Explain the general structure of the Lord's Prayer, and illustrate one or two of the petitions by parallels from Scripture. What Parables teach us the duty of being instant in prayer?

How are repentance and faith defined in the Catechism? Show from Scripture the necessity of both (a) in Baptism; (b) in the Lord's Supper; (c) in the daily life.

"Nothing is required of them who come to the Lord's Supper but what is required of them who stay away." Explain this from the Catechism, and show how you would use it as an argument to induce your friend to become a communicant.

Give the history of the words used in delivering the Bread and the Cup. Explain each of the two sentences, illustrating them from the Prayer of Humble Access.

"The spirit of wisdom and understanding," &c. Where is this quoted from? What allusion to them is there in the hymn, "Come, Holy Ghost, our hearts inspire?" How would you try to persuade your friend to be confirmed?

Explain and illustrate from Scripture the following phrases in the Prayer for the Church Militant:—(a) Militant; (b) live in unity and godly love; (c) indifferently; (d) meek heart and due reverence; (e) we also bless Thy holy name, &c.

What is the doctrine of the Trinity? What fore-shadowings of these doctrines have we in the Old Testament? Give some passages in the New in which the Three Persons are either mentioned or alluded to. What is said of each in the Te Deum?

Give Scripture Proofs of the following statements:—My duty towards God is: to believe in Him; to give Him thanks; to call upon Him; to honour His holy Word.

Why are the Commandments prefaced by the words, "I am the Lord thy God," &c.? Show that this is in accordance with the general teaching of Scripture. Where is the substance of these words repeated in the Commandments as given in Deuteronomy?

Write out the Apostles' Creed, and place at the end of each clause the name of the corresponding Christian season. Write out a good Advent Hymn for children.

What types are alluded to in the Baptismal Service? What parts of the New Testament justify us in taking them as types? In what light are we to look upon the answers of the sponsors in this Service?

Explain, a godly, righteous, and sober life; the dayspring from on high; and with Thy spirit; whose service is perfect freedom; unfeignedly believe His Holy Gospel; as may be most expedient for them.

"In Confirmation we both confirm and are confirmed." Explain this from the order itself. What reference to the New Testament is there in the order?

Give Scripture Proofs for these statements of the Creed: The Father Almighty; the Resurrection of the Body. What do you understand by the Communion of Saints?

Show how we are in danger of breaking the First Commandment, supporting your answer by Scripture Proofs.

What do you mean by God's special grace? Where are we taught that prayer must be diligent? Write as full an explanation as you can of these words: Hallowed be Thy Name.

Give the general structure of the order for Morning Prayer, and say what you have been taught about the origin of the Te Deum.

What direct quotations from Scripture have we in the order for Morning Prayer?

Give the meaning of the following expressions:—Member of Christ; redeemed; the Holy Catholic Church; the house of bondage; all dangers ghostly and bodily; the strengthening and refreshing of our souls. Write out the Desire, and put opposite to each clause the corresponding part of the Lord's Prayer.

Give an account of the institution of Baptism and the Lord's Supper.

Write out the Magnificat, and say when it was first uttered.

What was the First Lesson last Sunday Morning? Why do you suppose that Lesson was chosen? Write out any part of it you can remember.

Write out any of the Collects for Advent, or Lent, or Easter, and say what is commemorated by those seasons.

The following questions have been set at Examinations of Students in Training Colleges:—

Write the order of the parts of Evening Prayer. In what respects does it differ from the order of Morning Prayer? What was the origin of Litanies? Explain the true meaning in our Litany of "Father of heaven;" "crafts and assaults;" "privy conspiracy;" "succour, help, and comfort all that are in danger, necessity, and tribulation" (distribute the verbs to their several objects, and give the derivation and meaning of "tribulation"); "by the providence of thy goodness." Comment on the use of the word "providence" in this place, and generally.

What are the "Occasional Prayers?" Which of them are said constantly? In the Prayer for Parliament, what is the true meaning of "religious and gracious?" What is the difference between "religion" and "piety"? At the end of the Prayer "for all conditions of men," we read "for Jesus Christ his sake:" explain this.

What is the difference between "Fast" and "Festival?" What are the times when Fasting is recommended in the Book of Common Prayer? What is the object of the "Ember Weeks?" What texts of the New Testament are quoted in support of the opinion that "Fasting" is an ordinary "Christian duty?" What Services have we for times of humiliation?"

What was the custom as to reading Lessons from the Bible before the Reformation? Give an account of the method now prescribed for reading the Scriptures in the Daily Service of the Church. Some parts of the Bible are not read: Why not? Give a short account of the different changes in the Liturgy of the Church; and mention particularly any changes of importance resulting from the Hampton Court conference, temp. James I.

Describe the course of special instruction which the Book of Common Prayer prescribes during the ecclesiastical year. In what sense is the word "Sacrament" used in the Church of England? Mention other uses of it. Quote the Catechism and Article XXV. In what particular do the additional Sacraments of the Roman Church fail to satisfy the limitations which are mentioned in the definition of "Sacrament" by the Church of England.

Point out the appropriate character of the Benedictus in the position in which it is placed, after the reading of the Gospel History. Is it taken from the Authorized Version of the Bible?

In the Creed of St. Athanasius, explain the meaning of these words: "confusion of substance," "incomprehensible," "subsisting," "proceeding," "not made nor created" (point out the difference of the two words) "as touching," "Incarnation," "He is not two, but one Christ." What is the history of this Creed?

The object for which "we assemble and meet together," in public worship is stated to be "to render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are requisite and necessary as well for the body as the soul." Show that this object is carried into effect in our Daily Morning and Evening Prayer.

Explain the meaning of the terms "litany," "prayer," "exhortation," "creed," "confession," "collect," and "absolution."

Analyze carefully the Confession in the Service for Holy Communion. What course has been followed in the Liturgy for the selection of Sunday Lessons throughout the year?

What is said in "The Order of Confirmation" to the end that Confirmation may be ministered to the edifying of such as shall receive it?

When, and why was the Service for the "Public Baptism of such as are of Riper Years" ordered? What is said in the Service of the persons so baptised?

Explain the meaning of the following passages which occur in the Book of Common Prayer:—"save his soul alive," "not dissemble and cloke them," "alone worketh great marvels," "in knowledge of whom standeth our eternal life," "evermore have affiance in Thee," "truly and indifferently minister justice," "spiritually eat," "not considering the Lord's body."

Explain the following words and phrases, and mention the places where they occur in the Prayer Book:—"crafts and assaults of the devil," "subtility of the devil," "blindness of heart," "fellowship of the Holy Ghost," "dissemble nor cloke them," "lighten our darkness," "lowliness of his hand-maiden," "God of Sabaoth," "dew of thy blessing," "godly, righteous, and sober life."

Give an analysis of the Prayer for all Conditions of Men, and explain the words and phrases in it which you judge beyond the comprehension of "First Standard" children.

Quote passages from the Litany where we must pray for deliverance from *vain-glory*, and from *hardness of heart*; where we pray for a heart to *love and dread* God, for those that have *erred* and are *deceived*, for *the sick*, for our *enemies* and *slanderers*. Justify these petitions by quotations from Scripture, and explain, as for children, the words printed in italics.

Define the following words:—"Invocation," "Deprecation," "Intercession," "Supplication." Give examples of each from Scripture. Write out a list of persons for whom we intercede in the Litany, in the order in which they there occur. What phrases in the Litany seem to have been immediately taken from the Bible? Quote them, and state where in Scripture the parallel passages are to be found.

Draw a comparison between the second collect, for Peace, in the Morning Service, and the second collect, for Peace, in the Evening Service.

Give some account of the attempts to form a Liturgy in the reign of King Henry the Eighth.

What are the chief points of difference between the first and second Prayer-Books of King Edward the Sixth? What additions were made in 1661, and why?

Show that intercessory prayer forms part of all our public Services. Give Scriptural authority for the practice. Show that all sorts and conditions of men are included in the Prayer for the Church Militant. When was the title of the Prayer altered, and why?

Give an analysis of the Lesson read at the Burial of the Dead. For what persons is the use of this Office forbidden? For whom do the words, "In sure and certain hope of the resurrection to eternal life" apply? On what grounds has objection been made to them?

Give an analysis of the Office for Confirmation, explaining those words which a class of candidates in your school would require, with quotations from the Bible; and illustrate your explanation.

What does our Church commemorate on Innocents' Day, Epiphany, Ash Wednesday, Whitsuntide, All Saints? For any (not exceeding three) of the Fasts or Festivals of the Church, quote specially the Collects, and such of the Proper Psalms, Lessons, Epistles, or Gospels (subject, not simply chapter) as you can remember, showing their fitness.

Explain with a due series of examples, as to your pupil-teachers, the expression "Christian Year."

Explain the terms "Confession," "Prayer," "Praise," "Collect," "Absolution," "Thanksgiving," "Liturgy," "Exhortation."

Write out either the General Confession, the 3rd Collect, for Grace, in Morning Prayer; or the General Thanksgiving.

Write out the passages which you remember from the Collects, in which we pray for grace:—(a) to make a right use of Holy Scripture; (b) to believe in Jesus; (c) to copy His example; (d) to forgive our enemies; (e) to overcome temptation.

State the rubrics for the posture of the minister and people respectively, during the Morning Service, and show the reasonableness of these directions. Give the order for reading the various Books of the Old Testament during the Christian year. For what days are Proper Psalms appointed? Name the prayers and collects addressed immediately to the Second Person in the Holy Trinity.

Quote, in order, the sentences at the commencement of the Service which seem designed—(1) to prevent excessive dread of God's wrath, (2) to strengthen faith in God's mercy, (3) to inform the ignorant, (4) to rouse negligent to repentance, (5) to reprove the formal worshipper.

Analyze carefully, and explain any words and phrases which may appear difficult for children to understand, in one of the following:—The "Exhortation" in Morning and Evening Prayer, the "Prayer for all Conditions of Men," "The General Thanksgiving."

Show by comparison the differences in expression between the Apostles' Creed and the Nicene Creed, and explain the cause of such differences.

Write out two of the following Articles:—XXVII. Of Baptism. XXXI. Of the one Oblation of Christ finished upon the Cross. XXV. Of the Sacraments. XVI. Of sin after Baptism. XV. Of Christ alone without sin.

State in your own words the doctrine of the Church of England as contained in the Thirty-nine Articles, upon three of the following:—The Sufficiency of the Holy Scriptures, Free Will, The Justification of Man, Good Works, The Lord's Supper.

Name the holy days upon which we commemorate any special act in connection with our Lord's Incarnation, for which Proper Lessons are appointed, and write out the Collect for any two of these days.

For what certain days are Proper Psalms appointed? Show by extracts the appropriateness of any of these Psalms.

Write a lesson, as for a class of young children, upon (1), One of the Articles of the Creed, or (2), One of the Ten Commandments.

ONE OF THE ARTICLES OF THE CREED.

"I believe in God the Father Almighty, maker of heaven and earth."

Subject matter.

I. *Introduction.* This is an article or part of the Apostles' Creed or Belief, being what the Apostles taught. It is repeated in church, and learnt at school, to keep us in mind of our Creator (1).

II. *God.* Unless God had told us He had made us we should not know. We cannot find out anything about God, as He is a spirit; we must wait till He tells us of Himself. We should know we could not make ourselves or the things around us, so we should turn to idols, and think they had made us, as all nations do or have done (2).

God means "good," and there are three things we can say of Him alone:—He is all-good, or altogether good; He is everlasting or eternal; He is Almighty.

III. *Almighty.* This means mighty, or able to do all things. If He had not been so He could not have made us, and the heaven and the earth. His power is seen in the storm, earthquake, and volcano, and in the growth of a flower, and of the bird from the egg. But He is Almighty to save as well as destroy, and if He had not been we could not have been saved from our sins.

IV. *The Father, maker of heaven and earth.* A ray of the sun is made up of (1) Light, (2) Heat,

(3) and power to make vegetables grow; and God is known to us in three ways, as (1) our Creator, (2) as our Saviour, (3) as He who gives us good thoughts.

When He acts as our Creator we know Him as "Our Father, which art in Heaven," creating us, and preserving us, and taking us into His family, who are the good (3) (4).

METHOD.

1. Let the class repeat this part of the Creed.
2. Point out what senseless idols are worshipped.
3. Point out God's likeness and unlikeness to our earthly fathers.
4. Question and summarize.

FIRST COMMANDMENT.—*Subject matter.*

I. *Origin of the Command.* This was given by God to the children of Israel when they were at Mount Sinai, and the Jews have handed it down to us (1).

II. *Reasons for it.* As God is our Father and Creator, we must worship Him as such, and He is jealous, and will not have us worship any one or any thing else as such (2).

III. *Instances of keeping the command.* Abraham, who lived among idolaters, but kept to God. Shadrach, Meshach, and Abednego, who would not worship the golden image which Nebuchadnezzar the king had set up.

IV. *Breakers of the command.* The Jews at Sinai, who worshipped the golden calf; all heathen who worship idols; and ourselves if we think more of gold, pleasure, &c., than of God (3).

METHOD.

1. Shew what God has done for the Jews and for us to make Him our God.
2. Point out why no idol can be our God.
3. Question and summarize.

Write "notes of a lesson" on one of the following:—"Forgive us our trespasses, &c.;" "The

Resurrection of the Body;" The Good Samaritan; the story of Cain and Abel.

FORGIVE US OUR TRESPASSES.

Subject matter.

I. *Whose command.* (1) This is part of the Lord's Prayer; and in it we ask

(1) That our *trespasses*, or overstepping, or transgression of the Laws of God may be forgiven, and that we may be brought back into the right or straight path of duty.

(2) That our *debts*, or what we owe to God and have not paid Him, namely, our reasonable service, may be wiped off the account against us.

II. *How we are to be forgiven.* As we forgive others. This is the ground upon which we are to ask for ourselves; see the parable of the Unmerciful Servant. (2)

III. *Instances of this being done.* Christ, who prayed, "Father, forgive them; they know not what they do:" and Stephen, "Lord, lay not this sin to their charge;" as well as Christian martyrs generally. (3)

IV. *Why God forgives us.* For the sake of Christ, who has borne the punishment of our sins. So, though our sins be as scarlet, they shall be white as wool. Love of God to man is the cause of our forgiveness; love of our fellow man is to be the effect of this forgiveness towards ourselves, and proof of it to others.

METHOD.

1. Let a child repeat the Lord's Prayer.
2. Recall the leading features of this.
3. This is the most beautiful test of Christian character, and always wins the love of evil and good alike.
4. Question and summarize.

THE RESURRECTION OF THE BODY.

Subject matter.

I. *Resurrection.* This means rising again. As

pictures or types of it we have the rising sun, the butterfly from the chrysalis, the Christian coming out of the waters of Baptism; Isaac freed from the altar of sacrifice. (1)

II. *Of the Body* (2). Not only do our souls live for ever, but these will be clothed with a "spiritual body." This will be freed from sin, and the consequences of it (pain and death), and will be everlasting, and not confined to any one spot. As Christ's body after His resurrection was a "glorified" body, He was able to vanish and appear at will.

III. *The Resurrection Doctrine* (3). This is the foundation of our faith, and hence was made so much of by St. Paul, who preached and wrote the resurrection. It was denied by the Sadducees through ignorance of the Scriptures and of the power of God.

IV. *The Hope of the Church*. Whatever persecution, or pain, or sorrow, may afflict us now, we should rejoice in the hope of this resurrection.

METHOD.

1. Enlarge on each of these.
2. God can recall the elements of our bodies by the same power with which He builds them up.
3. Give a few texts to illustrate.
4. Question and summarize.

Write a sketch of a lesson on one of the following subjects:—The reign of Josiah; Elijah as a man of prayer; Church as a place of worship.

CHURCH AS A PLACE OF WORSHIP.

Subject matter.

I. *What is a Church?* A church is a place devoted to the worship of God, whether this be the Jewish Temple, the Christian Cathedral, Church, or Chapel. The word is also used as the assemblage of living worshippers in any of these; and also as the total assembly of those of the true faith both living, Militant, and dead, Triumphant. (1)

II. *Reasons for reverence.* (1) God is everywhere,

but He is specially present in the person of Jesus Christ where two or three are gathered together in His name.

(2) Christ always behaved reverently in the places of worship He attended.

(3) So did David, Solomon, Josiah, Hezekiah, St. Peter, Paul, &c.

(4) Unless we do so we are an annoyance to others trying to be reverent.

(5) We cannot truly worship except with reverence.

(6) We ought to make the memory of our church worship one of reverent associations for weekday life.

(7) This worship will be a preparation for that in heaven. (2)

III. *Other requirements at Church.* (3) *Punctuality and regularity* of attendance: "Forsake not the assembling of yourselves together." This is good for ourselves, and for others by example. It will be a refuge from the cares of the world, and a solace in old age. *Attention* to the services and sermon. *Forbearance* for shortcomings of any connected with the service, knowing it is our *heart worship* that God is looking at. *Encouragement* to young and thoughtless to attend this means of grace.

METHOD.

1. Never mock at the places of worship of others trying after God.

2. An irreverent person is an ill-bred, as well as silly and wicked one.

3. Each of these should be carried into practice.

4. Question and summarize.

Write full notes of a lesson on one of the following subjects:—The Baptism of Infants; Moses a type of Christ.

THE BAPTISM OF INFANTS.

Subject matter.

I. *Baptism.* This is one of the two sacraments, and answers the required tests.

(1) "An outward visible sign"—water; "of an inward spiritual grace," cleansing the soul from sin if God's Holy Spirit accompany it; and

(2) "Ordained by Christ Himself." "Go ye into all the world, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost (1).

II. *Of Infants.* The rite corresponds with the Jewish one of Circumcision, and that was practised at eight days old, when also the name was given. Many converts, also, of the New Testament, and their "houses" or families, were baptized, and these probably contained young children. The early church baptized infants. (2)

III. *Its uses* (3). It is commanded by Christ, and in performing the rite we obey His commands. It is the seal of Christian communion. It becomes a starting point of Christian life, from which the young child can be brought up in knowledge and practice of the Christian religion.

METHOD.

1. What is the other Sacrament?
2. Some baptize adults only: the Church of England baptizes these also when infant baptism has been neglected.
3. We cannot safely reject any command of Christ.
4. Question and summarize.

Write "Notes of a Lesson" on one of the following:—"The Venite;" "The Resurrection of the Body;" "Life Everlasting;" "Give us this day our daily bread;" The Good Samaritan.

LIFE EVERLASTING.—*Subject matter.*

I. *Meaning* (1). This is the state of living, and refers to the body and the soul. The soul will live for ever; the body will perish, and give place to a "glorified and spiritual body." The everlasting life is the life of this glorified body, indwelt by the soul, for ever and ever in heaven. Besides living thus for ever, it will also live without pain or sorrow, in con-

tinnal blessedness. The work it will have to do will be to praise God, and in this will consist its happiness.

II. *Scripture Warrant* (2). We read of Enoch, and "God took him," so that he must be now with God. Moreover, Elijah was taken to heaven without dying, and God calls Himself the God of Abraham, Isaac, and Jacob; and God is not the God of the dead, so these must be alive. Christ also has become the firstfruits of them that slept, and His resurrection and ascension are pledges of our own.

III. *Lessons* (3). Since the life of the next world is to last for ever, and be one of happiness or misery, we should so use this life that it may prepare us for the next. What we are and do here will determine what we shall be and do in the next world; and if we expend this chance there is no repentance in the grave, though we shall most likely repent, but not with amendment of life, on a deathbed, if we are granted one, and not cut off in the midst of our sins.

METHOD.

1. Point out the connection of the article.
2. Deduce from the class the history of the death of the two mentioned above.
3. All great privileges have great duties attached.
4. Question and summarize.

GIVE US THIS DAY OUR DAILY BREAD. See N. Test.

THE RESURRECTION OF THE BODY. See p. 117.

In the Creed we say "I believe," in the Lord's Prayer we say "Our Father;" why is the singular number used when we profess our faith, and the plural number when we address our professions to God? Write notes of Lessons on "Humility," and on "Patience," with special reference to the words, "Born of the Virgin Mary," "Suffered under Pontius Pilate."

HUMILITY—BORN OF THE VIRGIN MARY.

Subject matter.

I. *Meaning of Humility.* This is lowliness of

(1) "An outward looking not too highly of oneself, and is the inward spiritual grace of pride, which thinks more highly of itself if God's Holy Spirit is to do. As examples of this grace we

(2) "Ordained the meekest man on earth; and, above all, all the world, because He had not where to lay His head, because Father, and of those who had not where to lay His head, because

II. *Of Infants*—He emptied Himself of glory when He left His Jewish one of Christ's heaven.

at eight days old of the Virgin Mary (2). This was the Many converts, all of the life of humility of Christ. This "houses" or families, as the Son of Man, is called His dwelling in the flesh; and by it Christ baptized infants. He showed His humility, but died for man to

III. *Its uses* (3). The justice of God against sinners, and at the and in performing His own and the Father's love. It is the seal of Christ (3). We ought to imitate this ex- starting point of Christ's humility, and wash our fellow disciples child can be brought of the Christian religion.

METHOD.

1. What is the other means belonging to the ground—not
2. Some baptize adults who was the Virgin Mary.
3. We cannot safely re-our Example as well as Saviour.
4. Question and summa- and summarize.

Write "Notes of a Lesson" *SUFFERED UNDER PONTIUS PILATE.*
ing:—"The Venite;" "Subject matter.
Body;" "Life Everlasting; Patience. This means suffering
daily bread;" The Good Samaritan known as the patient; and
known long and be kind, patient

LIFE EVERLASTING.—

I. *Meaning* (1). This is suffering or suffering ill-
refers to the body and the soul- closure of revenge. A
for ever; the body will perish- with the murmur
"glorified and spiritual body." Christ's love
is the life of this glorified body, Christ's love
for ever and ever in heaven. B-
ever, it will also live without pa-

13. Verse (3). In this Christ showed Himself
 as He could have called for ten legions of
 angels to deliver Him from an unjust death. But
 He submitted to the Apostles, and must have
 suffered of us our trials are so much smaller.

METHOD.

How patient people are loved by all.
 What was Christ's purpose in this?
 How can we imitate this?
 Read and summarize.

TERMS USED IN PRAYER BOOK.

Te Deum.

to free from punishment; to pardon.
 solutus—to loosen.

act of absolving; (2) the pro-
 to be so absolved. L. solutus—

to pray or worship. L. ad—to;

to Christ's first coming
 or to His second
 ad—by, unto—I come.

adversus—against.
 intermedius, or mediator.

in the Lord's

is the singular

faith, and the

or professions of

"Humility," and

to be with

with what

with what

with what

with what

with what

with what

with what

with what

to be made:
 d: *justification*,
 herein.

um.

exalt: from L.
 le.

—a witness, or
 lly confined to
 h to the death,
 sors."

le or between
 cile them; so
 man: from L.

eserving.

o the cross, or

L. mirus—

l (active and
 —death.

io—to make.
 vil desires of

ing Prayer.

w revealed:

mind—thinking not too highly of oneself, and is the opposite of pride, which thinks more highly of itself than it ought to do. As examples of this grace we have Moses, the meekest man on earth; and, above all, Christ, who had not where to lay His head, because He had emptied Himself of glory when He left His throne in heaven.

II. *Born of the Virgin Mary* (2). This was the beginning of the life of humility of Christ. This coming to be man, as the Son of Man, is called His Incarnation, or dwelling in the flesh; and by it Christ not only shewed His humility, but died for man to satisfy the justice of God against sinners, and at the same time manifested His own and the Father's love.

III. *Lessons* (3). We ought to imitate this example of humility, and wash our fellow disciples' feet (4).

METHOD.

1. Humility means belonging to the ground—not soaring too high.

2. Enquire who was the Virgin Mary.

3. Christ is our Example as well as Saviour.

4. Question and summarize.

PATIENCE—SUFFERED UNDER PONTIUS PILATE.

Subject matter.

I. *Meaning of Patience.* This means suffering, and he who suffers is known as the patient; and as we ought to suffer or bear long and be kind, patience has come to mean long-suffering, or suffering ill a long time without murmur or desire of revenge. As examples we have Moses, who bore with the murmurs of Israel for 40 years; and Jesus Christ, who when He was reviled reviled not again (1).

II. *Suffered, &c.* Pontius Pilate was Roman Governor or Procurator. The priests brought Christ to him for trial on a charge of treason, as they had before the High Priest for blasphemy. Pilate, to please the Jews, knowing Christ to be innocent, yet gave Him up to be crucified by the maddened Jews (2).

III. *Lesson* (3). In this Christ showed His patience, for He could have called for ten legions of angels to rescue Himself from an unjust death. In this He was imitated by the Apostles, and must be so by us, but afar off, as our trials are so much smaller (4).

METHOD.

1. Note how patient people are loved by all.
 2. What was Christ's purpose in this?
 3. In what way can we imitate this?
 4. Question and summarize.
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GLOSSARY OF TERMS USED IN PRAYER BOOK.

Abhor—despise. *Te Deum*.

Absolve—to loosen or free from punishment; to pardon or forgive. *L. Solvo*—to loosen.

Absolution—(1) the act of absolving; (2) the pronouncing a person to be so absolved. *L. solutus*—loosened.

Accord—agreement.

Adore—to address in prayer or worship. *L. ad*—to; and *oro*—I pray.

Advent—coming; referring to Christ's first coming on the earth as the Saviour, or to His second coming as the Judge. *L. ad*—to; *venio*—I come.

Adversaries—enemies: from *L. adversus*—against.

Advocate—one who pleads, or intercedes, or mediates for another. *L. ad*—to; *vocatus*—called.

Affection—feeling, emotion; sometimes used in a bad sense, as the "unruly wills and affections of sinful men;" now generally in a good sense, "full of affection."

Angel—a messenger: from Gr. *αγγελος*—a messenger.

Apostolic—in succession from the Apostles; thus the Apostles appointed Timothy and Titus, these appointed other bishops, and so on to the present time. See Creeds.

Article—of the Creed; a fact or doctrine of the Creed; the Thirty-nine; a body of doctrine according to the teaching of the Church of England.

Ascend—to climb or go up. L. *ad*—to; *scando*—I climb.

Ascension—the act of going up (to heaven).

Atone—to make *at one*, or to reconcile.

Atonement—the act of making *at one*.

Authority—the right of command: from L. *auctoritas*—meaning the same.

Baptize—to dip or wash: from Gr. *βαπτω* (*bapto*)—to dip: to immerse in water as the outward rite of Baptism.

Baptism—the sacrament of admission into the Church.

Benefit—favour, kindness: from L. *bene*—well; *fi*—to be done.

Bless—to wish or make happy. Saxon.

Blessed—made happy. God is “the blessed,” and this is title of the Virgin Mary.

Bodily—belonging to the body; as opposed to spiritual, belonging to the soul.

Canticle—a little song: from L. *cantus*—song; and *cle*—a diminutive ending.

Catechize—to teach by question and answer: from Gr. *κατεχηω* (*catecheo*)—to question.

Catechist—a teacher by question and answer. “The catechist delivers religious knowledge to the ignorant, and makes them repeat or echo it back again.”

Clement, of Alexandria.

Catechumen—one who is catechised.

Catechism—the form used in catechising.

Cherubin—pl. of cherub. Heb. angel.

Charity—love; of the highest kind, not mere animal affection; limited sometimes to the one form of it known as giving alms. From Gr. *χαρις*—love.

Clergy—the Bishops, Priests, and Deacons of the Church: from Gr. *κληρος* (*kleros*), a lot. See Acts ii.

Cloke—to disguise sin: Exhortation in Morning Prayer.

Common—belonging to many; opposite to private: as in “Common Prayer” and “common supplications.”

L. *communis*—common.

Communicant—one who partakes of the Lord’s Supper, which is the Holy *Communion* or fellowship of Christians.

Concord—peace or agreement. L. *concordia*.

Confounded—put to confusion; in Te Deum. L. *con*—together; *fundo*—pour out.

Consecrate—to set apart as holy: from L. *con*—together; and *sacer*—holy.

Consecration—the act of setting apart to holy uses; as of “ministers,” and the elements of the Sacrament.

Corporate—belonging to one body or order: from L. *corpus*, *corporis*, Gen.—a body.

Curate—a presbyter or deacon who has the care or cure of souls: from L. *cura*—care.

Denunciation—a threatening, as of God’s wrath at the commination of Ash Wednesday; from L. *de*—down; and *nuntio*—I narrate.

Deprecation—a prayer against evil: from L. *de*—down; and *prex*, *precis*—a prayer; as in the Litany.

Desires—evil wishes and affections. General Confession.

Descend—to go down; as of Christ into Hades: from L. *de*—down; and *scando*—I climb.

Devices—plans, intentions. Confession in Morning Prayer.

Devil—the Evil One, or the Accuser (Rev. xii. 10), the Tempter.

Discipline—the state of a disciple or scholar, therefore training and even chastisement; from L. *discipulus*—a scholar.

Dissemble—to pretend not to have sin.

Equity—justice: from L. *æquus*—equal.

Felicity—happiness: from L. *felix*—happy.

Firmament—the open space of heaven between the clouds and earth. Used in Benedicite.

Firstfruits—the first fruit of the harvest, dedicated to God in thankfulness; the pledge of the rest to come. Christ being the first raised from the dead is the “firstfruits of them that slept,” and the pledge of our resurrection.

Fowls—birds; now limited to one kind. Used in Benedicite.

Glory—honour or great splendour: from L. gloria—power, magnificence: *glorious*, full of this glory; to *glorify*, to make glorious: from L. *fio*—to be made.

Godfathers and Godmothers—parents before God for the candidate for baptism.

Gospel—glad tidings or good news. Anglo-Saxon: God—good; and spell—news.

Gotten—obsolete, perf. part. of get.

Governance—overruling or governing. Third collect, Morning Prayer.

Health—wholeness: General Confession. In Ps. lxxvii. used in active sense.

Heathens—literally those who dwelt on the heath, that is, uncivilized, or out of towns; next those not in the church: so a Pagan was a *paganus*, L. a villager, as being one who kept to idolatry after the towns had accepted Christianity.

Heir—an inheritor, or one to whom a title or property descends. Christians are made heirs to the promises of God at Baptism.

Holpen—obsolete, perf. part. of help.

Imaginations—the proud thoughts. See Magnificat.

Imposition—the placing on of hands; as of the Bishop at Confirmation, and in the Ordinal service: from L. *im* = in = on; and *positus*—placed.

Incline—bend towards: from L. *in*—into; and *clino*—I bend.

Infinite—without limit or end; as is God in goodness, power, and duration: from L. *in*—not; and *finis*—end.

Infirmity—weakness; as the weakness of our flesh or earthly desires: from L. *in*—not; *firmus*—strong.

Justified—from L. *justus*—just; and *fio*—to be made: to be accounted just in sight of God: *justification*, God's act in this, and man's state therein.

Lent—spring; so the Spring Fast.

Lighten—descend on. Used in *Te Deum*.

Magnify—to make great; to praise or exalt: from L. *magnus*—great; and *fio*—to be made.

Martyr—a witness: from Gr. *μαρτυρ*—a witness, or one who bears testimony; generally confined to one who bears witness of the truth to the death, those who suffer less being “Confessors.”

Mediator—one who goes in the middle or between two parties at difference to reconcile them; so applied to Christ between God and man: from L. *medius*—middle.

Merit—deserving: from L. *meritus*—deserving.

Meritorious—full of merit; as applied to the cross, or sufferings of Christ on His cross.

Miracle—a supernatural work: from L. *mirus*—wonderful.

Mortal—liable to death; also able to kill (active and passive sense): from L. *mors*, *mortis*—death.

Mortify—to kill: see above, and L. *fio*—to make. *Mortification*—the act of killing the evil desires of the soul.

Moveth—urgeth. In Exhortation, Morning Prayer.

Mystery—a thing once hidden, but now revealed: from L. *mysterium*—a secret.

Mystical—symbolical; as in Baptism the washing by water is the “mystical washing away of sin.”

Oblation—an offering or sacrifice, especially that of Christ at His death on the cross: from the L. *offero*—*oblatus*; I offer—offered.

Office—a duty, or the station or place in which it is to be done; or the form of service used in doing it: from the L. *officium*—a duty.

Ordain—to put in order, or to admit Priests and Deacons by *ordination* into Holy Orders: from L. *ordo*—order.

- *Patriarch*—ruling father: from Gr. *πατρις*—father; and *αρχη*—command. These were in the Christian Church the superior Archbishops of Rome, Constantinople, Jerusalem, Alexandria, and Antioch.
- Penitent*—repentant; sorry for sin, and determining on amendment of life: from L. *pœnitet*—it repents.
- Petitions*—prayers or blessings sought. L. *petitio*.
- Pledge*—a security or earnest given.
- Precious*—costly, dear: from L. *pretium*—price. Used in the Te Deum.
- Prevent*—to go before: from L. *pre*—before; and *venio*—I come. See 4th collect in Communion service
- Primitive*—early; especially applied to the early Church: from L. *primus*—first.
- Profess*—declare publicly: from L. *pro*—forth; *fessus*—confessed.
- Redeemed*—bought back. L. *re*—back; *emo*—I buy. In Te Deum: purchased by Christ's blood.
- Religion*—the confession of the ties by which we are bound to God, in consequence of which we worship Him: from L. *re*—again; and *lego*—I bind.
- Remit*—to put sin away: from L. *re*—back; and *mitto*—I put.
- Response*—an answer: from L. *re*—again; and *spondeo*—I answer.
- Sabaoth*—hosts, i.e., of angels. Te Deum.
- Sacred*—holy: from L. *sacer*—holy.
- Sacrifice*—that which is made holy by being offered to God; from L. *sacer*; and *fio*—to be made.
- Set forth*—to utter. Exhortation, Morning Prayer.
- Standeth*—consisteth. 2nd collect, Morning Prayer.
- Sundry*—several; sundry places—in several parts of the Scripture. Exhortation in Morning Prayer.
- Supplication*—prayers for good; opposed to Deprecations, or prayers against evil.
- Unfeignedly*—without feigning or pretending.
- Vouchsafe*—grant assuredly. Te Deum.
- Wealth*—wholeness; state of being whole or well. See Prayer for Queen's Majesty, and Litany.

